

2
PART THE FIRST
OF AN 624.d.11
2
INTRODUCTION

TO THE
WRITING OF GREEK,
AFTER THE MANNER OF
CLARKE'S INTRODUCTION
TO LATIN.

FOR THE USE OF
WINCHESTER COLLEGE.

BY G. J. HUNTINGFORD, A.M.
Fellow of NEW COLLEGE, OXFORD.

THE THIRD EDITION,
WITH CONSIDERABLE IMPROVEMENTS.

O X F O R D:

AT THE CLARENDON PRESS.

PRINTED FOR J. BURDON IN WINCHESTER.
M DCC LXXX II.

PART THE FIRST

THE GOLD COAST

TO THE

WEST INDIES

AND THE MEDITERRANEAN

OF THE

NAVY

OF THE

ROYAL

NAVY

OF THE

ROYAL

NAVY

OF THE

ROYAL

P R E F A C E.

THE design of this Introduction is to facilitate Greek Composition. EXERCISES of this sort are found useful to those, who learn the LATIN Language: perhaps too they may be serviceable to those, who study the GREEK; and may gradually make the one as familiar to young Scholars as the other.

THE plan pursued in this Introduction is as follows. First, the Prepositions (which occasion many difficulties to learners) are exemplified, that the force and proper use of them may in some measure be ascertained and understood; but more particularly, that the declensions of Nouns may be thoroughly acquired.

quired. Some few Adverbs are subjoined to the Prepositions, for the same purposes. The Verbs are placed next; in order that the Formation of the Tenses and the Signs of each Tense may be perfectly learned. Last of all comes the Syntax, which is made as comprehensive, and yet as concise, as possible.

THE Authors quoted are the best and purest, equally admirable for Style and Matter.

As this is the first work of its kind, that has hitherto appeared, some indulgence is due to its imperfections. It pretends to no greater merit, than that of laying a foundation for further improvement; and of assisting in first principles those, who wish to read with accuracy or write with propriety, a Language, of all others the most elegant, expressive, copious, and perfect.

P R E-

P R E F A C E

TO THE

THIRD EDITION.

THE favourable reception, which has already been given to Two Editions of this Work, has been deemed sufficient encouragement for the publication of a Third. And that this Third Edition may be more perfect and complete than the former Two, the following improvements have been made in it:

1. THE Prepositions, in their simple significations, are more fully, and clearly explained.

2. ~~V~~ERBS more easy of formation are inserted. And as these Verbs are cited in the very tenses, and signs, though not always number and person, in which they are used by the Writers themselves,
from

from whom they are taken, their Classical Authority will be unquestionable.

3. THE Rules of Syntax before given, are illustrated by more proper Examples: and many New Rules, before omitted, are here noticed.

WITH all these improvements however, Brevity has been studiously consulted, in order that this First Part of the Introduction might be frequently read over: for in REPETITION, and EXPLANATION consists the whole Art of teaching.

BUT the Rules, which have been here laid down, and exemplified each by some short and few instances, will be further illustrated by the Sentences given in the *Second* Part of this Introduction. And it is intended as an useful exercise of memory, attention, and judgment, that those who are going through the *Second* Part, should in every

ry Sentence of it refer to this the *First*; should point out the proper rule which may account for every mode of construction that may occur; and should thus examine how far one part may confirm the other.

OF the Two Parts of this Introduction, it should be observed, that the *First* is designed to teach *Grammar*, and therefore has recourse to a variety of Authors: but the *Second* proposes to itself to teach *Style* also, and therefore selects Sentences from one Author only, and that the most excellent of all others for Divine Simplicity, viz. the Incomparable *Xenophon*.

LASTLY, let it be premised of the whole Work, that being calculated for the ordinary use of those, who have made no very great proficiency in Greek Learning, it is satisfied with having given only such Rules as are necessary for *just* and

and *elegant* composition. The more minute niceties of the Greek Language are to be found in the *Port Royal Grammar*, and the Edition of *Dawes's Miscellanea Critica* published by the learned and admirable *Thomas Burges*: the filling up of its Ellipses (which alone resolves all the seeming difficulties of Greek Synthesis) is fully taught in the *Ellipses Græcæ* by *Lambertus Bos*¹: the doctrine of its Particles is explained, in the *Doctrinæ Particularum*, by *Hoogeveen*: the philosophical distinctions of Grammar in general, and of Greek in particular, are to be learned from Volume the Second on the *Origin and Progress of Language*, by that best interpreter of *Aristotle*, and most accurate Greek-Scholar in Great-Britain, *Lord Monboddo*.

¹ In the Edition by *Scwobelius*.

INTRODUCTION

TO THE

WRITING OF GREEK.

Prepositions exemplified.

Ἀμφὶ with a Genitive Case.

1. About (as to contend about, or for) a fountain,

Ἀμφὶ πίδαξ. Hom.

2. About (as to sing about, or on the subject of) love,

Ἀμφὶ φιλοτιμίας. Hom.

3. About (as to form a conjecture about) a matter,

Ἀμφὶ πρᾶξις. Pindar.

4. About herds, as to be employed in taking care of them,

Ἀμφ' ἀγέλαια. Theocr.

5. On account of her sister. i. e. in order to ransom her,

Ἀμφὶ κατήχη. Apollon.

6. I beseech you in the name of Phœbus,

Ἀμφὶ φοῖβος. Apollon.

A

With

With a Dative Case.

1. About (as to converse about, or treat of) a marriage,
 Ἀμφὶ γάμος. Hom.
2. About (as to stand round about) him,
 Ἀμφ' αὐτός. Hom.
3. About (as to quarrel about, or for) the head,
 Ἀμφὶ κεφαλῇ. Hom.
4. About (as to wrap a garment about) the shoulders,
 Ἀμφ' ὤμος. Hom.
5. At, or near the fountains,
 Ἀμφὶ πρηνός. Pindar.
6. On account of (i. e. because he had lost) his oxen,
 Ἀμφὶ βύς. Pind.
7. (Remarkable for piety) towards his parents,
 Ἀμφὶ τοκέας. Pind.

With an Accusative.

1. About (as dust flying about) the roads,
 Ἀμφὶ κελευθός. Hom.
2. About an hundred (i. e. so many, and no more)
 Ἀμφ' οἱ ἑκατόν. Xen.
3. About (as to stand round about) the servant,
 Ἀμφὶ θεράπων. Hom.
4. About (as to stray about) Latymnus
 Ἀμφὶ Λατυμνός. Theocr.
5. About (as birds fly about) the streams,
 Ἀμφὶ ῥεεθρόν. Hom.

6. Crito,

6. Crito, and Simmias, and Phædo,
Οἱ ἀμφ' ὃ Κριτων, καὶ Σιμμίας, καὶ Φαιδων.
Ælian.
7. Priam and his attendants,
Οἱ ἀμφὶ Πριάμος. Hom.
8. About, or on his chin.
Ἀμφὶ γενειον. Hom.

Ανα commonly with an Accusative Case.

1. Through the midst of the shrubs,
Ανα ῥαμπήιον. Hom.
2. By night i. e. during the time of night)
Ανα νύξ. Hom.
3. To have in one's mouth (i. e. to be talking of)
Ανα σωμα. Hom.
4. All through (i. e. so as to affect every part of) the army,
Ανα στρατος. Hom.
5. In (as to think of a thing in) one's mind,
Ανα θυμος. Hom.
6. Publickly (as any thing spread through all ranks of people)
Ανα δημος. Hom.
7. Vehemently,
Ανα κρατος. Ælian.
8. Daily,
Ανα πικται ἡμερα. Ælian.

Sometimes with a Dative.

1. Upon (as sitting upon) Gargarus,
Ανα Γαργαρα. Hom.
- A 2
2. Upon

2. Upon (as to put a chaplet upon) a sceptre,
Ἀνα σκήπτρον. Hom.
 3. Upon (as to carry any thing upon) one's
shoulder,
Ἀνα ὤμος. Hom.
 4. Riding on the mares,
Ἀν' ἵππους. Pind.
-

Ἀντί with a Genitive Case.

1. In revenge for another,
Ἀντί ἄλλος. Soph.
2. In preference to his country,
Ἀντί πατρίδα. Soph.
3. In recompence of, or return for, good services,
Ἀντί εὐεργεσία. Thucyd.
4. Instead of, (i. e. to answer the purpose of) a port,
Ἀντί λιμὲν. Thucyd.
5. Instead of, (i. e. so far from having) honour and glory,
Ἀντί τιμὴ καὶ δόξα. Thucyd.
6. Equal to (i. e. as serviceable or valuable as) many men,
Ἀντί πολλός. Hom.
7. As, (or in the condition and situation of) a suppliant,
Ἀνθ' ἱκετῆς. Hom.
8. Against (as to fight against) Ajax,
Ἀντ' Αἴας. Hom.
9. Before

9. Before (as to hold any thing so as to conceal) the eyes,
 Ἀντ' ὀφθαλμοῦ. Hom.
10. Another, and not him (or instead of him)
 Ἄλλος ἀντ' αὐτοῦ. Ælian.
11. May I become *Melanthius* from being *Comatas*, i. e. no longer *Comatas*, but *Melanthius*,
 Μελανθιος ἀντὶ κοματάς. Theocr.
12. War instead of, or in exchange for, peace,
 Πόλεμος ἀντ' εἰρήνῃ. Thucyd.
13. Being made a young man from having been an old one,
 Πρωθήκης γενομενός, ἀντὶ γερῶν. Lucian.

Απο with a Genitive Case.

1. From (i. e. coming from) Sparta,
 Ἀπο Σπάρτης. Soph.
2. From (as to drop tears from) the eye-lids,
 Ἀπο βλεφαρον. Hom.
3. From (i. e. distant from) the wall,
 Ἀπο τειχος. Hom.
4. From, or by, (as to throw any thing from or by) the hands,
 Ἀπο χειρ. Hom.
5. From or by (as any thing occasioned from or by) fire,
 Ἀπο το πυρ. Lucian.
6. Of (as few remaining out of) many,
 Ἀπο πολλοῦ. Thucyd.

7. By

7. By (as to prepare by) actions and words,
Απο το εργον κ', ο λογος. Thucyd.
8. By or from (as to judge of a matter by or from) actions,
Απο το εργον. Thucyd.
9. By agreement, or on purpose, or set design,
Απο παρασκευη. Thucyd.
10. To have done supper,
Απο δεσπινον ειναι. Ælian.
11. From off (as to lift any thing from off) the ground,
Απ' εδος. Hom.
12. From out of, (as to fall out of) a chariot,
Απο διφρος. Hom.
13. Out of (as blood flows out of) a wound,
Απ' ελκος. Hom.
14. Contrary to one's opinion,
Απο δοξα. Hom.
15. Seriously,
Απο σωςδη. Hom.
16. Of (as having a share of, or from) the spoil,
Απο ληις. Hom.
17. At the time, or from the time of his birth,
Απο γενεα. Ælian.
18. From (as to pour wine from) a goblet,
Απο κρητηρ. Theocr.
19. From (as any thing beginning from the temples, and thence pervading the whole body)
Απο κροταφος. Theocr.

Δια with a Genitive Case.

1. After an interval of time,
Δια χρόνου. Soph.
2. Through, or amidst your pains,
Δια πόνου. Soph.
3. By means of the city,
Δια πόλεως. Isocr.
4. In a disputing manner,
Δια δίκη. Soph.
5. By (as taking by) the hands,
Δια χειρ. Lucian.
6. In the hand (as any thing handled)
Δια χειρ. Lucian.
7. Over, or through, (as sailing over or through)
the sea,
Δια θαλάσσης. Dionys. Halicarn.
8. Through (as to penetrate through) the
girdle,
Δια ζώνης. Hom.
9. Through (as to go into a place through)
the entrance,
Δια σιμίου. Lucian.
10. Hastily,
Δια τάχος. Thucyd.
11. In the night time,
Δια νύκτος. Thucyd.
12. To hold in respect,
Ἀγειν δι' αἰδώς. Ælian.
13. Through (as a bird flies through or amongst)
the clouds,
Δια νεφέων. Hom.

14. To

14. To be in a state of truce,
Δι' ανακωχη γινεσθαι. Thucyd.
15. To engage in fight,
Δια μαχη ελθειν. Thucyd.
16. Through (as to march through) the country of another,
Δι' αλλοτεια (χωρα) Thucyd.
17. Through and out of (as to drive a chariot Through and out of) the Scæan gates,
Δια Σκαιαι (πυλαι) Hom.
18. Walking up and down the ship,
Δια νηυς ιων. Hom.
19. To be in one's mouth, i. e. to be talked of,
Δια σμα. Thucyd.
20. In few words,
Δια βραχυς. Demosth.
21. The reasons for which I think so,
Λογισμαι δι' ος ηγαμαι. Demosth.
22. To be unanimous,
Γινεσθαι Δια μια γωμη. Isocr.
23. To speak by an interpreter,
Δι' ερμηνευς. Ælian.
24. Through the whole course of his life,
Δια πας ο βιος. Xen.

With an Accusative Case.

1. Through, or by the help of fortune,
Δια τυχη. Isocr.
2. On account of, or because he had so great a multitude,
Δια πωλητος. Isocr.

3. In

3. In (as to have a saying in) one's mouth,
Δια ἔρμα. Hom.
4. In the night time,
Δια νύξ. Hom.
5. Because of the son; i. e. the son was the occasion of its being done,
Δι' ὁ υἱός. Lucian.
6. In consequence of the calamity; i. e. because it had happened,
Δι' ἡ συμφορά. Isocr.
7. Because of (as to be disregarded because of) its smallness,
Δια σμικροτης. Isocr.
8. For this reason,
Δι' ἕτος. Thucyd.
9. Through, so as to reach the further side of, the trench,
Δια παφρος. Hom.
10. By means, or by reason of, the counsels,
Δια βελη. Hom.
11. Through (as to go backwards and forwards through) the mansions,
Δια δωμα. Hom.
12. In, or amidst the fights,
Δι' ὕσμινη. Hom.
13. Through every part of the cave,
Δια πωτος. Hom.
14. (Ruined) by vice — (preserved) by virtue,
Δια κακια — Δι' αρετη. Isocr.

EIS OR ES with an Accusative Case.

1. Against i. e. in opposition to his enemies,
Eis εχθρος. Soph.
2. Unto, or Towards Troy,
Eis Τροια. Soph.
3. Into sleep,
Eis ύπνος. Soph.
4. At enmity,
Eis εχθρα. Soph.
5. For (as to be prepared for, or unto) both
peace and war,
Es τε ειρηνη και es πολεμος. Lucian.
6. In or on (as to appear in or on) the way,
Eis οδος. Hom.
7. For (i. e. in order to excite) the dread,
Eis Φοβος. Hom.
8. Into (as to be changed into) a lion,
Eis λεων. Lucian.
9. Upon (as to make an invasion upon, or into).
Attica.
Eis Αττική. Isocr.
10. To (as to come to) the prison,
Eis δεσμωτηριον. Ælian.
11. Troops to the number of ten myriads,
Eis δεκα μυριας. Ælian.
12. Reduced to a siege.
Eis πολιορκια. Ælian.
13. To write against Homer and against Plato,
Eis Όμηρος και eis Πλάτων (γραφειν) Ælian.

14. To

14. To recall to one's memory,
Εἰς μνημὴ ἀγειν. Ælian.
15. It came to within a little, or it wanted but
little (that the army should be conquer'd)
Εἰς ὀλίγον ἀφίκετο. Thucyd.
16. For the purpose of making engines,
Εἰς μηχανή. Thucyd.
17. (Gallies) to a great number,
Εἰς τὸ πλεονθος. Thucyd.
18. Into (as to call into) fight,
Εἰς ὤψιν. Herodot.
19. Unto, towards, or up to (as to look up to)
heaven,
Εἰς ἔθρονος. Hom.
20. Amongst (as to be mixed with) the mul-
titude,
Εἰς πλεονθος. Hom.
21. Within (as to be shut up within) the wall,
Εἰς τεῖχος. Hom.
23. At the time of sun set,
Εἰς ἡλίου καταδυσ. Hom.
24. They came to close quarters,
Εἰς χεῖρας ἤσαν. Thucyd.
25. Things to be spoken on Evagoras,
Τὰ εἰς Εὐαγόρας. Isocr.
26. With regard to, or as to what belongs to,
the understanding,
Εἰς ζυνεσις. Plato.

Εκ or Εξ with a Genitive Case.

1. Through means of me,
Εξ ἐγώ. Soph.

B 2

2. From

2. From, (i. e. coming from) Ætolia,
ΕΞ ΑΙΤΩΛΙΑ. Soph.
3. In consequence of the evil,
ΕΚ ΚΑΚΟΥ. Soph.
4. From (as to save from the midst of) great calamities,
ΕΚ ΜΕΓΑΛΗ ΣΥΜΦΟΡΑ. Isocr.
5. One man from amongst, or out of, all men,
ΕΙΣ ΕΞ ΑΠΑΣ. Lucian.
6. From (as taking from) my hands,
ΕΚ ΧΕΙΡ. Hom.
7. Of, from, or through necessity,
ΕΞ ΑΝΑΓΚΗ. Soph.
8. By force,
ΕΚ ΒΙΑ. Soph.
9. Blind from having seen,
ΤΥΦΛΟΣ ΕΚ ΔΙΔΟΡΚΕΩΣ. Soph.
10. From the beginning,
ΕΞ ΑΡΧΗ. Isocr.
11. Fear after fear,
ΦΟΒΟΣ ΕΚ ΦΟΒΟΣ. Soph.
12. Of (i. e. composed of) wild olive,
ΕΚ ΚΩΠΙΝΟΣ. Lucian.
13. Out of the reach of weapons,
ΕΚ ΒΕΛΟΣ. Hom.
14. From (as falling from, or out of) the clouds,
ΕΚ ΝΕΦΟΣ. Hom.
15. From or by land and by sea, (as to drive an enemy off, by land and by sea,)
ΕΚ ΓΗ, ΚΑΙ ΕΚ ΘΑΛΑΣΣΑ. Thucyd.

16. By

16. By every method (i. e. by using every method)
 Εξ ἀπας τροπας. Isocr.
17. From their eyes (i. e. to be removed from their sight)
 Εξ οφθαλμος. Herodot.
18. (To be disturbed) by a noise,
 Εκ βοη. Ælian.
19. The things which the law appoints,
 Τα εξ ὁ νομος. Ælian.
20. On the contrary.
 Εκ πε ἐναντια. Ælian.
21. (Descended, or born) from the gods themselves,
 Εξ αὐτης θεος. Isocr.
22. From (as to sustain injuries from or by) men,
 Εξ ατηρ. Hom.
23. Out of (as horns growing out of) the head,
 Εκ κεφαλη. Hom.
24. From pasture, (i. e. after having been fed,)
 Εκ βοτανη. Hom.
25. From out of (as to fall from out of) a chariot,
 Εκ διφρος. Hom.
26. From off the heads (as to cut off hair from them)
 Εκ κεφαλη. Hom.
27. From head to feet,
 Εκ κεφαλη εις πης. Hom.
28. From his seat (as to speak, still sitting on it)
 Εξ ἰδρα. Hom.

29. To

29. To love from one's soul,
 Εκ θυμὸς φιλεῖν. Hom.
30. From (as to be changed to reconciliation
 from) anger,
 Εκ χόλος. Hom.
31. Out of (as to awaken one out of) sleep,
 Εξ ὕπνος. Hom.
32. (Fair weather) after a storm,
 Εκ χειμῶν. Pind.
33. To judge from former actions,
 Εκ το προτερον εργον κρινειν. Aristot.
-

Εν with a Dative.

1. In, or amidst feasts,
 Εν ἑορτῇ. Soph.
2. In, or within the cave,
 Εν αντρον. Lucian.
3. In hopes,
 Εν ελπις. Soph.
4. In, i. e. in the enjoyment of freedom,
 Εν ελευθερια. Lucian.
5. In, or at, a proper age,
 Εν ηλικια. Lucian.
6. In (as situated in) the air and clouds,
 Εν αιθρη και νεφελη. Hom.
7. To be injurious,
 Ειναι εν βλαβη. Thucyd.
8. Before (as to see before) one's eyes,
 Εν ομμα. Thucyd.
9. It was customary,
 Εν εθος ην. Ælian.
10. Whilst

10. Whilst the plague was raging,
 $\epsilon\nu \delta \lambdaοιμος.$ Ælian.
11. To lay at, or before, one's feet,
 $\epsilon\nu πης.$ Ælian.
12. To be engaged in a work,
 $\epsilon\nu \epsilonρζον \epsilonιναι.$ Thucyd.
13. To wonder and be astonished,
 $\epsilon\nu θαυμα κ', \epsilonμπληξίς \epsilonιναι.$ Thucyd.
14. To blame or accuse,
 $\epsilon\nu αιτια \epsilonχειν.$ Thucyd.
15. Into (as to throw into) the fire,
 $\epsilon\nu πυρ.$ Theocr.
16. On (as to feed cattle on) the mountains,
 $\epsilon\nu ορος.$ Theocr.
17. With partiality,
 $\epsilon\nu χαρις.$ Theocr.
18. (To be number'd) among the first men,
 $\epsilon\nu πρωτος.$ Hom.
19. To hold in the hands,
 $\epsilon\nu χειρ \epsilonχειν.$ Hom.
20. At, or by, the river,
 $\epsilon\nu ποταμος.$ Hom.
21. With bravery, or bravely,
 $\epsilon\nu αλκη.$ Pind.
22. In the night,
 $\epsilon\nu νυξ.$ Pind.
23. It is in my power,
 $\epsilon\nu \epsilonγω \epsilonστιν.$ Isocr.
24. One by one, or by turn,
 $\epsilon\nu μερος.$ Isocr.
25. (Verses composed) in a certain measure,
 $\epsilon\nu μετρον.$ Xen.

Επι with a Genitive Case.

1. Upon (as sitting upon) the sceptre,
Επι σκηπτρον. Lucian.
2. For (i. e. to procure) food,
Επι Φορῶν. Soph.
3. At, or in, the end,
Επι πλευτῇ. Isocr.
4. To their home (as returning to it)
Επ' οἴκῳ. Demosth.
5. In (as to be brought in) a ship,
Επι νηὺς. Hom.
6. Upon (as to fall upon) the earth,
Επι γαίῃ. Hom.
7. In (as to ascend and watch in) the towers,
Επι πύργῳ. Hom.
8. On (as to speak on or concerning) those
that were greatest,
Επι μεγίστοισι. Isocr.
9. Over (as to have the command over) them,
Επ' αὐτοῖς. Thucyd.
10. Under, or during the time of, our govern-
ment,
Εφ' ἡμετέρας ἡγεμονίας. Isocr.
11. On which things he is now intent,
Εφ' ὅς νυν ἐστίν. Demosth.
12. (Favour me now) as in many former de-
bates,
Επι πολλῶν ἀγῶν. Demosth.
- 13 To be in a foreign country,
Επι ἀλλοδαπῶς (γῆς.) Lucian.

14. In

14. In (as to speak in, or before) the Council.
ΕΦ' ἣ βεβλη. Ælian.
15. On (as any thing carried on) the shoulders,
Επ' ὤμος. Hom.
16. Over (as to fly over) the streams,
Επι ῥοη. Hom.
17. On (as to lay down any thing on) the ground,
Επι χθων. Hom.
18. Within yourselves (as to speak softly, that others might not hear)
Επι συ. Hom.
19. On (as to support one's self by leaning on) the elbow,
Επι αγκων. Hom.
20. In the times of former men,
Επι πρωτερος ανθρωπος. Hom.

With a Dative Case.

1. In the lake,
Επι λιμνη. Lucian.
2. For (i. e. in order to promote) slavery,
Επι δελεια. Isocr.
3. We shall be in the power of the king,
Επι βασιλευς γενησομεθα. Xen.
4. On (as to carry any thing on) the head,
ΕΦ' ἣ κεφαλη. Ælian.
5. For (as to prepare for the study of) philosophy,
Επι φιλοσοφια. Ælian.
6. Against (as to rush against) you,
Επι συ. Hom.

C

7. For

7. For your sake,
ΕΠΙ ΣΥ. Hom.
8. On condition of receiving the gifts,
ΕΠΙ ΔΩΡΟΝ. Hom.
9. For the purpose of doing evil,
ΕΠΙ ΚΑΚΗΡΓΙΑ. Thucyd.
10. Particularly,
ΕΠΙ ΠΑΝ. Thucyd.
11. Situated at the mouth,
ΕΠΙ ΣΟΜΑ. Thucyd.
12. At, or on account of (as to be pleased at or
because of) piety,
ΕΦ' ἡ εὐσεβεία. Ælian.
13. (To be praised) for one's words,
ΕΠΙ ΛΟΓΟΣ. Lucian.
14. In the executing of a work,
ΕΠΙ ΕΡΓΟΝ. Hom.
15. To be lead to suffer death,
ΑΓΟΔΑΙ ΕΠΙ ΘΑΝΑΤΟΣ. Ælian.
16. To be on horseback,
ΕΦ' ἵππος. Ælian.
17. It is in your own power, or it depends
upon yourself,
ΕΠΙ ΣΥ ΕΣΙΝ. Isocr.
18. We are near our ends, or deaths,
ΕΠΙ ΔΥΣΜΗ ΕΣΜΕΝ. Ælian.
19. To be set over, or have the direction of,
judicial matters and magistracies,
ΕΠΙ ΔΙΚΗ ΚΑΙ ΑΡΧΗ. Thucyd.
20. Upon (as to disembark, and go upon) the
shore,
ΕΠΙ ΠΡΥΜΝ. Hom.

21. At

21. At, or amongst, the ships,
ΕΠΙ νηυσ. Hom.
22. To, or upon (as bees fly upon) the
flowers,
ΕΠ' ανθας. Hom.
23. On, (as to sit on) a hillock thrown up for
a tomb,
ΕΠΙ τυμβος. Hom.
24. On (as to lay any thing on) the ground,
ΕΠΙ χθων. Hom.
25. On or about (as armour on) the breast,
ΕΠΙ στήθεα. Hom.
26. At, or near, the river Celadon,
ΕΠΙ Κελαδων. Hom.
27. Not fit for fighting,
Ουδ' ΕΠΙ χαρμη. Hom.
28. For the space of one day,
ΕΦ' ἡμαρ. Hom.
29. Many things besides, or added to these,
Πολλα ΕΠΙ τα. Hom.
30. In the time of our calamities,
ΕΦ' ἡ συμφορῃ. Isocr.
31. To be intent on trifles,
Σπῆδαζεν ΕΠΙ μικρον. Isocr.
32. For the sake of gain (as to do any thing
from that motive)
ΕΠΙ το κερδος. Xen.

With an Accusative Case.

1. To come in order to procure spoil,
ΕΠΙ λεία. Isocr.

2. Upon (as in falling to pitch upon) the head,
Επι κεφαλῇ. Lucian.
3. Against (as to fight against) Troy,
Επι Τροία. Isocr.
4. For (as any thing sent for, or to bring back)
money and horsemen,
Επι χρηματα και ιππους. Thucyd.
5. Unto (as to hasten unto or towards) the
boundaries,
Εφ' ὁ ὅρος. Isocr.
6. On (as to be intent on) the present day,
Εφ' ἡ ἡμερα. Ælian.
7. For the space of ten years,
Επι δεκα εἶτος. Thucyd.
8. Unto (as to send any one to conduct) the
war,
Επι πολεμος. Isocr.
9. Unto (as to come unto) the ships,
Επι νηυς. Hom.
10. Upon (as to sit upon) the shore,
Επι θιν. Hom.
11. Wait for some time,
Μενατ' επι χρονος. Hom.
12. Go, take your dinner,
Ερχεσθ' επι δειπνον. Hom.
13. On, or over (as to sail on or over) the sea,
Επι ποντος. Hom.
14. As far as lies in your power,
Το επι συ. Euripid.
15. Upon (as to alight upon) the ground,
Επι χθων. Hom.
16. Upon (as to carry a child upon) the bosom,
Επι κολπος. Hom.

17. To

17. (To have glory) amongst all men,
ΕΠΙ ΠΑΣ ΑΝΘΡΩΠΟΣ. Hom.
 18. To be extended over nine acres,
ΕΦ' ΕΝΝΕΑ ΠΕΛΕΘΡΟΝ. Hom.
 19. (Taking hold of me) by the mouth,
ΕΠΙ ΜΑΣΤΑΞ. Hom.
 20. To be come to the ends, i.e. to have
finished,
ΕΛΘΕΙΝ ΕΠΙ ΠΕΙΡΑΡ. Hom.
-

Κατὰ with a Genitive.

1. Over me, i.e. insulting over me,
ΚΑΤ' ΕΓΩ. Soph.
2. Upon (as to strike one upon) the cheek,
ΚΑΤΑ ΚΟΡΡΗ. Lucian.
3. Under the earth,
ΚΑΤΑ ΧΘΩΝ. Soph.
4. Down from (as to push any thing down
from) the top,
ΚΑΤΑ ΣΕΦΑΤΗ. Hom.
5. Down from (as to descend down from) the
tops,
ΚΑΤΑ ΚΑΡΗΝΟΝ. Hom.
6. Against ourselves, i.e. to our own disgrace,
ΚΑΤ' ΕΓΩ ΑΥΤΟΣ. Isocr.
7. An encomium paid to you (Athenians)
ΕΥΚΩΜΙΟΝ ΚΑΤΑ ΣΥ. Demosth.
8. (I can say) with respect to all these things,
ΚΑΤΑ ΠΑΣ. Isocr.
9. Through

9. Through (as to pour any thing through)
or up the nostrils,
κατὰ ῥιν. Hom.
10. On (as to walk on) the mountain,
κατ' ὄρος. Hom.
11. In your throat,
κατὰ βροχίον. Theocr.
12. Over (as a bird flies over) the sea,
κατὰ θαλάσσει. Ælian.
13. Against (an Oration against) Ctesiphon,
κατὰ Κτησιφών. Æschin.

With a Dative Case.

1. Down from (as blood drops from) them,
καθ' ἑ. Hesiod.
2. Down from the mountains (as a torrent is
pour'd)
κατ' ὄρος. Hom.

With an Accusative Case.

1. Within the house,
κατ' οἶκος. Soph.
2. In, through, or amongst the army,
κατὰ στρατός. Soph.
3. Both by land, and by sea,
καὶ κατὰ γῆν, καὶ κατὰ θαλάσσει. Isocr.
5. Every day, or daily,
καθ' ἑκάστην ἡμέραν. Isocr.
6. In (as to be in the) streams of a river,
κατὰ ῥέεθρον. Hom.

7. Greater

7. Greater than belongs to man,
Μεζων η κατ' ανθρωπος. Isocr.
8. According to, or as it is told in, the fable,
κατα μυθος. Lucian.
9. Upon (as to strike upon) the breast,
κατα σηθος. Hom.
10. The things which concern Arion; or the
stories of what befell Arion,
τα καθ' ο Αριων. Lucian.
11. Through compassion, or in pity,
κατ' ελεος. Lucian.
12. The affairs of the city,
τα καθ' η πολις. Isocr.
13. By some fate, or another, (we must die,)
κατα τις δαιμων. Ælian.
14. According to custom,
κατα το εθος. Thucyd.
15. Agreeably to your mind,
καθ' ο νοος. Herodot.
16. As far as was in my power,
οσον ην κατ' εμη δυναμεις. Isocr.
17. By force,
κατα κρατος. Isocr.
18. As to, or in (as to be angry in) one's mind,
κατα θυμος. Hom.
19. (Separate them) by clans, and by tribes,
κερινε κατα φυλον, και κατα φρητην. Hom.
20. (To arrange) in due order,
κατα τροπος. Hom.
21. Over (as to wander over) the fields,
κατ' αγρος. Hom.
22. In season, or in due time,
κατα καιρος. Thucyd.

23. Pausanias and Themistocles,
Τα κατὰ Πανσωνίας, καὶ Θεμιστοκλῆς. Thucyd.
24. By little and little,
Κατὰ μικρά. Ælian.
25. The domestics,
Οἱ καθ' ἡ οἰκία. Ælian.
26. (Induced) by hatred,
Κατ' ἐχθρὰ. Thucyd.
27. To follow,
Ἰέναι κατὰ πόδες. Thucyd.
28. (To make a separate peace) for themselves,
καθ' ἑ αὐτοῖς. Isocr.
29. (Wars have been terminated not) according to the forces, but according to the justice of the cause,
οὐ καθ' ἡ δύναμις, ἀλλὰ κατὰ τὸ δίκαιον. Isocr.
30. (Not to mention every thing) Individually,
καθ' ἑκάστων. Isocr.
31. According to my opinion, or as I judge,
κατ' ἐμῇ κρίσει. Ælian.
32. Want of daily provisions,
ἐνδεία τῶν καθ' ἡμέραν. Isocr.

Μετὰ with a Genitive Case.

1. In company with the gods,
Μετὰ θεοῖς. Plato.
2. With boldness, or boldly speaking,
Μετὰ παρρησίᾳ. Demosth.
3. With, or by means of violence,
Μετὰ βία. Isocr.
4. With.

4. With his administration; or adopting this administration,
 μετ' ἑτοῦς πολιτεία. Isocr.
5. (To speak) with the same intention,
 μετ' ἢ αὐτῇ ἀλγούσια. Isocr.
6. (To acquire) by many dangers,
 μετὰ πολλοῦ κινδύνου. Isocr.
7. To make for; or be on the side, and in favour of those who are willing to praise,
 εἶναι μετ' ὁ βελομενος ἐπαινεῖν. Isocr.
8. He acted in conjunction with one or other of us,
 μετ' ἑκατέροι γεγονεν. Isocr.
9. Learning is attended with sorrow,
 μετὰ λυπῇ ἢ μαθησὶς. Aristot.
10. They lie in a state of oblivion. i. e. so as to be forgotten,
 μετὰ λήθῃ κεινται. Xen.
11. Amongst the stars (i. e. situated in the midst of them)
 μετ' ἀστρον. Eurip.

With a Dative.

1. In (as work taken in) the hands,
 μετὰ χειρ. Theocr.
2. Amongst (as to be intermixed amongst) the Trojans,
 μετὰ Τρώεσσιν. Hom.
3. With (as to fight with. i. e. against) the men,
 μετ' ἀνδρ. Hom.

D

4. In

4. In his breast,
Μετα Φρην. Hom.

With an Accusative Case.

1. After an interval of time,
Μετα χρονος. Lucian.
2. After (as to be second to) the companion,
μεθ' ἑταιρος. Hom.
3. After, i. e. after the end of life,
Μετα βιος. Lucian.
4. Since the peace has been made,
μεθ' ἡ εἰρηνη. Demosth.
5. Unto (as to go unto) the people,
Μετα λαος. Hom.
6. Next to Pan (i. e. Pan shall have the first,
you the second)
Μετα Παν. Theocr.
7. To (as to return back to) you,
Μετα συ. Hom.
8. He went in pursuit of, i. e. to attack
Xanthus,
βη μετα Ξανθος. Hom.
9. Agreeably or conformably to my will,
μετ' ἐμον κηρ. Hom.
10. In, or amongst, the multitude,
μεθ' ὄμιλος.
11. To go after — i. e. in order to gain prizes,
ελθειν μετ' αεθλον. Hom.
12. Upon the fame — i. e. after he had heard,
Μετα κλεος. Hom.
13. To go after the footsteps of another,
μετ' ἰχνηον βαίνειν. Hom.

Παρα with a Genitive Case.

1. From — i. e. sent from a man,
παρ' ἀντρ. Soph.
2. From — i. e. arising from my art,
παρα τέχνη. Lucian.
3. By, or near, rocks,
παρα πέτρα. Soph.
4. From or by (as learning any thing from) you,
παρα συ. Lucian.
5. From (as fleeing from) the ships,
παρα νηυσ. Hom.
6. From the gods (as any thing given from or by them)
παρ' ὁ θεός. Isocr.
7. That which is present,
το παρ πρς. Pind.

With a Dative Case.

1. To, or near, the banks,
παρ' ὄχθῃ. Soph.
2. The first among the shepherds,
παρα ποιμὴν πρῶτος. Theocr.
3. At (as to continue at) the ships,
παρα νηυσ. Hom.
4. (Living in friendship) with his father,
παρα πατρί. Hom.
5. It remains with, or is in your power,
παρα συ. Hom.
6. According

6. According to my judgement, or as it appears to me being judge,
παρ' ἐγὼ κριτῆς. Ælian.
7. Taught by the son (of Mercury)
διδασκόμενος ᾧ υἱοῦ παῖς. Theocr.
8. Living in, with, or under a kingly government,
Παρα τυραννίς. Pind.
9. At, or under my feet,
Παρα πᾶς. Theocr.

With an Accusative Case.

1. In life, or present with life,
Παρα βίος. Lucian.
2. Contrary to (i. e. so as to violate the terms of) the peace,
παρ' εἰρήνῃ. Demosth.
3. By or near the door,
Παρα θύρα. Lucian.
4. During the time of drinking,
Παρα πίπης. Ælian.
5. Unto (as admit any one to see) him,
παρ' αὐτοῦ. Ælian.
6. Whilst the facts themselves were committing,
παρ' αὐτὸ τὸ πρᾶγμα. Demosth.
7. Throughout the whole way,
Παρα πᾶσι ὁδοῖς. Hocr.
8. Contrary to expectation; or, otherwise than expected,
παρ' ἐλπίς. Thucyd.
9. Beyond

9. Beyond our ability. i. e. even more than we could well do,
 Παρα δυνάμεις. Thucyd.
10. By means of, or in consequence of his neglect,
 Παρ' ἡ ἀμελεία. Thucyd.
11. He was within a night of taking it,
 Εγένετο λαβεῖν ὥρα νύξ. Thucyd.
12. Unto (as to send ambassadors unto) the king,
 Παρα βασιλεὺς. Thucyd.
13. (To throw down any thing) at one's feet,
 Παρα πᾶς. Ælian.
14. On (as to strike one on) the shoulder,
 Παρ' ὤμος. Hom.
15. He went along the shore,
 Βῆ ὥρα θιν. Hom.
16. More than could be expected from the time of their age,
 Ἀλικίας ὥρα χρόνος. Pind.
17. Unseasonably,
 Παρα καιρὸς. Pind.

Περί with a Genitive Case.

1. With respect to his businesses,
 Περι Πράγμα. Isocr.
2. For (as to fight for, or in defence of) his country,
 Περι πατρίδα. Hom.
3. About (as to dispute about) the rights of a country,
 Περι τῆ πατρίδα. Isocr.
4. About

4. About (as to write about or concerning)
old age,
Περι γηρας. Ælian.
5. For (as to contend for) victory,
Περι νικη. Isocr.
6. For (i. e. in order to obtain as a prize) a
tripod,
Περι τριπυς. Hom.
7. About as to enquire about) his father,
Περι πατρη. Hom.
8. (I am grieved) on account both of myself
and all ye,
Περι τ' αυτος και ωει πας. Hom.
9. (A vine was extended) round about the
cave,
Περι σπηος. Hom.
10. To be honoured above, or more than all
men,
Τετιμησθαι ωει πας. Hom.

With a Dative Case.

1. About (as to twist a chain about) the hands,
Περι χειρ. Hom.
2. About (as a garment is fasten'd about) the
breasts,
Περι σθους. Hom.
3. He is delighted with what he is twining,
Περι πλεγμα γαθει. Theocr.
4. Round about, or near to, or at the gates,
Περι πυλη. Hom.

5. About

5. About or around a spear (as the hand grasps by taking hold of it all around)
Περι εγχος. Hom.
6. He was afraid for Menelaus i.e. lest Menelaus should be in danger,
Εδεισεν περι Μενελαος. Hom.
7. Near to and in defence of its young ones,
Περι τεκος. Hom.
8. He was angry from his heart, or earnestly,
Εχολωθη περι χηρ. Hom.
9. (To have courage) in their breasts,
Περι Φρην. Hom.
10. The dew on the ears of corn,
Περι σπικυς εερση. Hom.
11. Fighting for, or in defence of, his possessions,
Περι κτεαρ. Hom.

With an Accusative Case.

1. About (as to be earnest about) the war,
Περι πολεμος. Isocr.
2. About (i.e. surrounding) the country,
Περι πατρις. Isocr.
3. Those who are employed in philosophy i.e. Philosophers,
Οι ωει η φιλοσοφια οντες. Isocr.
4. The war was made against Attica,
Πολεμος ο περι η Αττική. Isocr.
5. With respect to our affairs,
Περι πρηγμα. Herodot.
6. Pisander and his colleagues,
Οι περι ο Πεισινδρος. Thucyd.
7. Against

7. Against (as to act unjustly against) their
citizens,
Περὶ πολίτης. Isocr.
8. About (as any thing happening about) those
times,
Περὶ ἐκείνους ὁ χρόνος. Isocr.
9. (To offend) against the gods,
Περὶ θεός. Isocr.
10. Near to the walls,
Περὶ τὸ τεῖχος. Ælian.
11. About the time the forum is full (i. e.
Mid-day)
Περὶ πλεθροῦ ἀγορᾶ. Ælian.
12. (To be stationed) about the entrance, or
approach,
Περὶ προσέολη. Thucyd.
13. About. i. e. to the number of about fifty,
Περὶ πεντηκοντα. Isocr.
14. About (as down growing about) the mouth
and temples,
Περὶ στόμα, ὁ κροταφός τε. Theocr.
15. About (as to tie any thing round about)
the top,
Περὶ ῥιον. Hom.
16. (To keep guard) about or amongst the
sheep,
Περὶ μηλόν. Hom.
17. They were busied about their suppers,
Περὶ δόρπον πονέοντο. Hom.
18. (They placed the victim) at the altar,
Περὶ βωμός. Hom.
19. They walked round about the trench,
Περὶ βοθρὸς ἐφοιτῶν. Hom.

Προ with a Genitive Case.

1. For these reasons;
 Προ πδε. Soph.
 2. For (i.e. instead of) your son,
 Προ παις. Eurip.
 3. Before (as any thing placed in sight of) the eyes,
 Προ οφθαλμος. Lucian.
 4. For (i.e. in defence of) the Greeks,
 Προ Αχαιος. Hom.
 5. Previously to the war,
 Προ ο πολεμος. Isocr.
 6. Standing before the gates,
 Προ πυλη. Hom.
 7. That which is present,
 Το προ πας. Pind.
 8. (A little) before morning,
 Προ η εως. Thucyd.
 9. (They would have used this) rather than that,
 Προ ετος. Thucyd.
 10. They had proceeded on their way,
 Εγενοντο προ οδου. Hom.
 11. (I should prefer this man) before all riches,
 Προ παν χρημα (προτιμησαιμην.) Xen.
-

Προς with a Genitive Case.

1. (I beseech you) in the name of the gods,
 Προς θεος. Soph.

E

2. With

2. With justice, or propriety,
Προς δίκην. Soph.
3. It belongs to, or it is the part of the base,
Προς κακοί. Soph.
4. From (as given from, or by) a man,
Προς ἀντρ. Soph.
5. On my mother's side,
Προς μητρί. Lucian.
6. From (as to gain any thing from) you,
Προς σὺ. Soph.
7. By (as devour'd or torn by) birds,
Προς οἰωνός. Soph.
8. To make for, or to be in favour of, the
enemies,
Προς οἱ πλεμιοί. Thucyd.
9. (Seeking honour for Menelaus) from the
Trojans,
Προς Τρώες. Hom.
10. (I swear) in the presence both of the blessed
gods and mortal men,
Προς τε θεῶν μακαρ, ἔπος τε θνητῶν ἀν-
θρώπων. Hom.
11. (I hear things spoken) by or from the
Trojans,
Προς Τρώες. Hom.
12. (Situated) towards or near the sea,
Προς ἁλός. Hom.
13. They are under the protection of Jupiter,
Προς Ζεὺς εἰσιν. Hom.
14. Amongst men,
Προς ἀνθρώπων. Pind.

15. (To

15. (To drive away destruction) from his country.

Προς πύργα. Pind.

16. (You speak by no means) as becomes you,
Προς σὺ. Xen.

With a Dative Case.

1. At, or near, the gate,

Προς πύλη. Soph.

2. Besides, i. e. added to these calamities,

Προς συμφορά. Isocr.

3. Upon (as sprinkle any thing upon) the ground,

Προς ἕδος. Hom.

4. At my head (so as to support it)

Προς κεφαλή. Theocr.

5. In, at, or amongst the army,

Προς στρατός. Soph.

With an Accusative Case.

1. Unto, or in the hearing of, many,

Προς πολλός. Soph.

2. Into anger,

Προς ὀργή. Soph.

3. For these purposes,

Προς ταῦτα. Soph.

4. For pleasure i. e. so as to give pleasure,

Προς ἡδονή. Soph.

5. In anger, or angrily,

Προς ὀργή. Soph.

6. Unto, or towards home,
 Προς οίκος. Soph.
7. Against me i. e. in reproach to me,
 Προς ἐγώ. Lucian.
- 8 For i. e. in order to create fragrance,
 Προς ευωδία. Ælian.
9. By force,
 Προς βία. Soph.
10. Opportunity,
 Προς καιρός. Soph.
11. To contend with or against them,
 Προς ἐκεῖνος ἀγωνιστοῦμαι. Isocr.
12. Upon, or about (as to write about the
 subject of) a deposit,
 Προς παρακαταθήκη. Isocr.
13. Towards the pursuit of virtue.
 Προς ἀρετή. Isocr.
14. At (so as to be affected at) the heat,
 Προς τὸ θερπός. Lucian.
15. By (so as to be carried away by) the wind,
 Προς ὃ ἀνεμός. Lucian.
16. By (as to judge of happiness by comparing
 it with) money,
 Προς ἀργύριον. Isocr.
17. With respect to the Barbarians,
 Προς οἱ βαρβαροί. Isocr.
18. In answer to these things,
 Προς τὰτο. Herodot.
19. (To make an alliance) with the Barbarians,
 Προς οἱ βαρβαροί. Isocr.
20. They used it to serve as a trophy,
 Προς τὸ τροπαιοῦ ἐχρησάντο. Thucyd.

21. They

21. They coincided with their opinion ; or were well-disposed towards them,

Εἰσέθεν ἐκείνων πρὸς ἡ γνώμη. Thucyd.

22. (They change their opinions) according as events happen,

Πρὸς ἑμφορά. Thucyd.

23. In the conference which he held with Crito,

Συνέσται τῇ πρὸς Κριτων. Ælian.

24. They were intent on sacrificing,

Πρὸς ἡ ἱερουργία ποιν. Ælian.

25. The anemone is not to be compared with roses,

Οὐ σύμβλητ' ἐστὶν ἀνεμώνα πρὸς ῥόδον.
Theocr.

26. (All things are serene) towards the prosecuting of ; or, for the purpose of prosecuting the Voyage,

Πρὸς πλοῦς. Theocr.

27. I go to Olympus,

Εἰμι πρὸς Ὀλυμπος. Hom.

28. Most experienced in the enterprizes of war,

Εμπειροτάτῳ τῶν πρὸς ὁ πόλεμος κινδυνῶν.
Isocr.

29. (To give sentence) agreeably to truth,

Πρὸς ἀληθεία. Lucian.

Συν with a Dative Case.

1. With justice, or justly, (as to do all things justly)

Συν δίκῃ. Eurip.

2. Through

2. Through envy and clamour,
Συν φθονος και βοη. Soph.
 3. Together, or at the same time, with you,
Συν συ. Soph.
 4. In a pleasant manner,
Συν ηδονη. Ælian.
 5. Epcus formed it with or by (the help of)
Minerva,
Επειος εποισεν συν Αθηνη. Hom.
 6. The gods will be on our side,
Θεοι συν εγω εσονται.
-

ὑπερ with a Genitive Case.

1. On the earth,
ὑπερ γη. Lucian.
2. For. i. e. in defence of their country and
children,
ὑπερ πατρις και παις. Lucian.
3. Above (as standing above) the houses,
ὑπερ μελαθρον. Soph.
4. For the sake of glory,
ὑπερ η δεξα. Isocr.
5. For. i. e. for the interest of the Barbarians,
ὑπερ οι βαρβαροι. Isocr.
6. For me. i. e. in my place or stead,
ὑπερ εγω. Lucian.
7. About (as to dispute about) some few days,
ὑπερ ολιγη ημερα. Ælian.

8. (To

8. (To choose death) in exchange for pains,
ὑπερ πόνος. Ælian.
9. For. i. e. in order to continue slavery,
ὑπερ δαλεια. Isocr.
10. For (i. e. to negotiate as an ambassador for)
his country,
ὑπερ πατρις. Ælian.
11. (To offer sacrifice) for, or in the name of
the Greeks,
ῤεζαι ὑπερ Δαναοι. Hom.
12. (Beseech him by the love which he has)
for his father and mother,
ὑπερ πατρη και μητηρ λισσέο. Hom.
13. Above (as to strike above) the ear,
ὑπερ οας. Hom.
14. Over (as a spear flying over) the back,
ὑπερ νωτος. Hom.
15. Over (i. e. having passed over to the farther
side of) the river,
ὑπερ ποταμος. Hom.
16. (The dream stood) at, or above his head,
στη ὑπερ κεφαλη. Hom.
17. The fire burning on or above his head (i. e.
the light reflected from his helmet)
Πυρ ὑπερ κεφαλη δαιομενον. Hom.
18. About, concerning, or making mention of
Hiero,
ὑπερ Ἱερων. Pind.
19. As to what concerns this time, or, for this
time,
ὑπερ ὁ χρόνος ἔτις. Plato.

With

With an Accusative Case.

1. Beyond expectation ; i. e. more than expected,
ὑπερ ἐλπίς.
2. They thought our city more powerful than it really was,
(*ἐνομίσαν πόλιν μείζω*) *ὑπερ δυνάμεις.*
Thucyd.
3. Contrary to my fate ; or, before the time appointed by fate,
ὑπερ αἰῶς. Hom.
4. Contrary to, or in transgression of, the treaties,
ὑπερ ὅρκιον. Hom.
5. (Men bring evils on themselves) beside what fate appoints,
ὑπερ μορος. Hom.
6. (The spear came) over the shoulder,
ὑπερ ὤμος. Hom.
7. By means of ; or on account of ; or occasioned by the offence,
ὑπερ ἀμπλακία. Pind.

ὑπο with a Genitive Case.

1. Under (as situated under) the earth,
ὑπο χθων. Hom.
2. By reason of its smoothness,
ὑπο λειότης. Lucian.
3. Through a principle of hatred, or from motives of hatred,
ὑπο μίσους. Lucian.

4. By

4. By (as occasioned by) thunder,
ὑπο βροντῇ. Hom.
5. By (as any thing possessed by) enemies,
ὑφ' οἱ ἐχθροί. Isocr.
6. (Killed) by his son or by his wife,
ὑφ' ὁ παῖς, ἢ ὑφ' ἡ γυνή. Lucian.
7. Deliver from under the mist,
ρυσσάμ ὑπ' ἡμέρ. Hom.
8. (Sustaining toil) under or by labours,
ὑπο ἀεθλον. Hom.
9. (To strike) under the cheek and ear,
ὑπο γνάθμος καὶ οὐκ. Hom.
10. Under, as to resound under, one's feet,
ὑπο πῆς. Hom.

With a Dative Case.

1. Under i.e. subject to, the Lacedæmonians,
ὑπο Λακεδαιμονίοι. Isocr.
2. Under i.e. under the sanction of a law,
ὑπο νόμος. Lucian.
3. Under (as to fall under) the axle-trees,
ὑπ' ἄξων. Hom.
4. Under (as to be subdued under) the hands,
ὑπο χερ. Hom.
5. Under (as to be buried under) the sand,
ὑφ' ἡ ψαμμος. Lucian.
6. Under (as to be educated by, or under) the
Art Statuary,
ὑφ' ἡ Ἑρμογλυφικῇ (πλῆν) Lucian.

7. We instruct by means of Comedies and Tragedies,

Παιδευομεν ὑπο Κωμωδια καὶ Τραγωδια.
Lucian.

8. Under (as soldiers under) arms,

ὑφ' ὅπλον. Thucyd.

9. Under (as a footstool under) the feet,

ὑπο πους. Hom.

10. Under (as living at the foot of or vicinity of) Tmolus,

ὑπο Τμωλος.. Hom.

11. Under (as to be concealed under the circumference of) his shield,

ὑπ' ασπίς. Hom.

12. Under (as to shed tears under) the eyebrows,

ὑπ' ὀφρυς. Hom.

13. Under (as to be brought up under, or by the care of) a mother,

ὑπο μητρί. Hom,

With an Accusative Case.

1. Under i. e. in subjection to their hand,

ὑπο χεῖρ. Soph.

2. Under (as to sink under) the sea,

ὑπο ποντος. Hom.

3. In the time of peace,

ὑφ' ἡ εἰρήνῃ. Isocr.

4. During the continuance of my anger,

ὑπο μηνιθμός. Hom.

5. Under

5. Under (as to be situated under, or below)
Attica,

ὑφ' ἣ Αττική. Isocr.

6. Under (as to strike under) the breast,

ὑπο τὸ στήνον. Lucian.

7. At night; or, at the beginning of night,

ὑπο νύξ. Thucyd.

8. Under (as to come under, or close to) the
city,

ὑπο πόλιν. Hom.

9. Under (as to drive cattle under or into) a
cave,

ὑπο αἰεος. Hom.

Adverbs exemplified.

ἄλῃς with a Genitive Case.

1. Enough of these things,

ἄλῃς αἶτος. Xen.

2. Enough meat,

ἄλῃς βορῆ. Herodot.

ἅμα with a Dative Case.

1. Together with the day. i. e. at day-break,

ἅμα ἡ ἡμέρα. Xen.

2. Together with an incursion,

ἅμα ἡ ἐπιδρομή. Thucyd.

3. Together with its water,

ἅμα τῷ ὕδατι. Herodot.

ἄνευ with a Genitive Case.

1. Without arms, i. e. not having arms,

ἄνευ ὀπλῶν. Xen.

2. Without lamentation, i. e. unlamented,

ἄνευ οἰμῶν. Thucyd.

3. Without

3. Without war,
Ανευ πολέμου. Thucyd.
 4. Without parents,
Ανευ τοκευς. Soph.
 5. Without your counsels. i. e. without your
having given counsels,
Ανευ το σον βουλευμα. Herodot.
-

Απανευθε with a Genitive Case.

1. Apart, or at a distance from the fight,
Απανευθε μαχη. Hom.
 2. Apart from the gods,
Απανευθε θεος. Hom.
-

Ατερ with a Genitive Case.

1. Without having received gifts,
Ατερ δωρον. Hom.
 2. Without burial, i. e. unburied,
Ατερ ταφη. Soph.
 3. Without shame,
Ατερ αιοχη. Soph.
-

Διχα with a Genitive Case.

1. Separately from the body,
Σωμα διχα. Xen.
2. Without

2. Without them,
Διχα κεινος. Soph.
 3. Without your opinion,
Διχα γνώμη. Soph.
-

Εγγως with a Genitive Case.

1. Near the sea,
Εγγως ἁλς. Hom.
 2. Near his companions,
Εγγως ἑταῖρος. Hom.
 3. Near to, i. e. affected by calamities,
Εγγως ἡ συμφορᾶ. Isocr.
-

Εκτος with a Genitive Case.

1. Out of, or not affected by, misfortunes,
Εκτος πῆμα. Soph.
 2. Beyond our expectations,
Εκτος δοκῆμα. Eurip.
 3. At the outside of the mansion,
Δῶμα εκτος. Hom.
 4. From out of — (as to come from out of)
a tent,
Σκηνῇ εκτος. Eurip.
-

Ἕνεκα with a Genitive Case.

1. On your daughter's account,
Θυγατρὶ Ἕνεκα. Eurip.

2. For

2. For the sake of life,
Ψυχη ἐνεκα. Isocr.
 3. For Cyrus's sake,
Κυρος ἐνεκα. Xen.
 4. For the purpose, or sake of guarding,
Φυλακη ἐνεκα. Xen.
-

Εντος with a Genitive Case.

1. Into the house,
Μελαθρα εντος. Eurip.
 2. Within the space of three years,
Εντος τετρα ετη. Isocr.
 3. Within the Isthmus.
Εντος Ισθμος. Thucyd.
-

Εξω with a Genitive Case.

1. Out of the reach of blame,
Εξω αιπα. Soph.
2. Beyond belief; or incredible,
Εξω πισις. Lucian.
3. Out of, (as to take from out of) a chariot,
Οχηματα εξω. Eurip.
4. Out of (as to go out of) the house,
Εξω οικου. Eurip.

Εσω with a Genitive Case.

1. Into the house,
Δωματα εσω. Eurip.
 2. In heaven,
Ουρανος εσω. Eurip.
-

Λαθρα with a Genitive Case.

1. Without her husband's knowledge,
Λαθρα ὁ ἀνὴρ. Xen.
 2. Without the knowledge of each other,
Λαθρα ἑκατέρως. Xen.
-

Μεχρι with a Genitive Case.

1. As far as the sea,
Μεχρι θαλασσα. Xen.
 2. To this time,
Μεχρι ὁδε. Xen.
 3. Unto. i. e. to the very point of death,
Μεχρι ἀπὸ γόρευσις. Lucian.
-

Πελας with a Genitive Case.

1. Near the house,
Δομοὶ πολας. Eurip.
2. Near

2. Near the shore,
ΑΚΤΗ ΠΕΛΑΓ. Eurip.
-

Περα with a Genitive Case.

1. Contrary to justice ; i. e. in transgression
of it,
Περα δικη. Soph.
2. Contrary to the laws,
Περα ὁ νομος. Soph.
-

Πλην with a Genitive Case.

1. Except the soul,
Πλην ψυχη. Xen.
2. Except you,
Πλην συ. Soph.
3. Except Achilles,
Πλην Αχιλλεως. Soph.
-

Ποι, πη, πα, ὅπα, or ὅποι with a Genitive Case.

1. In what land ?
Ὅποι γη ; Soph.
2. In what a situation of mind ?
Ὅποι γνωμη ; Soph.
3. To what words ?
Ποι λογος ; Soph.
4. In what a state of mind ?
Πα φρενες ; Soph.

Ποῦρῳ with a Genitive Case.

1. Far from the truth of facts,
Ποῦρῳ πρᾶγμα. Isocr.
2. Far removed from, and from being concerned with political affairs,
Ποῦρῳ τα πολιτικά πρᾶγματῶ. Isocr.

Προσθε or Προσθεν with a Genitive Case.

1. Before (as to place any thing in sight of, and close to) Achilles,
Προσθεν Ἀχιλλεύς. Hom.
2. Before (as to hold a shield before) the breast,
Προσθε στῆνον. Hom.
3. Before (as to fight before, in defence of) parents,
Προσθε πατέρας. Hom.

Σχεδόν with a Genitive.

1. (He came very) near him,
Σχεδόν αὐτός. Hom.
2. Near Achaia,
Σχεδόν Ἀχαιῆς. Hom.

Χωρίς with a Genitive.

1. Without my assistance,
Εγὼ χωρίς. Eurip.
2. Apart from your daughter,
Παρθ. ἢς χωρίς. Eurip.
3. Without labour,
Πόνος χωρίς. Soph.

Examples

Examples of Verbs, in the Active,
Passive, and Middle Voices.

Active Voice.

Indicative Mood.

Present Tense.

1. I wonder, θαυμάζω. Xen.
2. Thou dost transact, πράττω. Xen.
3. He doth hear, ἀκῶ. Demosth.
4. We send, πέμπω. Xen.
5. Ye think, νομίζω. Xen.
6. They teach, διδάσκω. Xen.

Imperfect.

1. I was weeping, or did weep, δακρύω.
Lucian.
2. Thou wast teaching, διδάσκω. Xen.
3. He did say, λέγω. Xen.
4. We plunder'd, ἀρπάζω. Thucyd.
5. Ye persuaded, πείθω. Xen.
6. They did rejoice, χαίρω. Xen.

1st Future.

1. I shall omit, παραλείπω. Demosth.
2. Thou wilt shew, δηλώω. Demosth.

G 2

3. He

3. He shall place, τατῶ. Xen.
4. We will lead, αγω. Xen.
5. Ye shall attempt, επιχειρω. Xen.
6. They will bid, κελδω. Xen.

Præter-perfect.

1. I have taken care, φροντιζω. Xen.
2. Thou hast done, ποιειω. Xen.
3. Thou hast protected, and dost still protect, αμφιβανω. Hom.
4. We have admired, and do still admire, θαυμαζω. Xen.
5. Ye have, and do overcome, κραλειω. Plato.
6. They have sworn falsely, επιορκειω. Xen.

The third, fourth, and fifth examples here given, exactly express the force of the Præter-perfect Tense, which connects the past with the present. This tense is particularly used by Orators.

Præter-pluperfect.

1. I had deceived, εξαπατω. Xen.
2. He had struck, βαλλω. Hom.
3. I had benefited, ωφελειω. Plato.
4. They died, θνησκω. Thucyd.
5. They had composed, ποιειω. Plato.

1st Aorist.

1. I feared, δειδω. Plato.
2. You wrote, γραφω. Xen.
3. He nodded, νευω. Plato.

4. We

4. We persuaded, πειθω. Xen.
5. Ye heard, ακηω. Xen.
6. They taught, διδασκω. Xen.

The examples here given, do all express the force of this Aorist, which speaks of an action that is past, but does not determine the time when it was done, whether a long, or short time since.

This tense is much used by Historians.

The difference between the Præter-perfect and this Aorist, in strictness of speech is that, which we understand when we say, "I have written" γέγραφα — "and I wrote" ἐγέγραφα.

2d Aorist.

1. I fled, φεύγω. Polyæn.
2. Thou diedst, ἀποθνήσκω. Herodot.
3. He hath received, λαμβάνω. Plato.
4. We have left, καταλείπω. Xen.
5. Ye have learned, μαθήσασθε. Xen.
6. They made an incursion, ἐισβάλλω. Thucyd.

Passive Voice.

Indicative Mood.

Present Tense.

1. I am sent away, ἀππεμπω. Herodot.
2. You are named, ὀνομαζω. Lucian.
3. He

3. He is rejoiced, ευφραίνω. Eurip.
4. We are governed, αρχω. Xen.
5. Ye are nourished, τρεφω. Xen.
6. They are reckoned, νομίζω. Xen.

Imperfect.

1. It was remember'd and mentioned, μνημονεύω. Thucyd.
2. They were destroyed, διαφθείρω. Thucyd.
3. He was admired, θαυμάζω. Polyæn.
4. They were killed, κτείνω. Polyæn.
5. He was thrown down a precipice, κατακρημνίζω. Polyæn.
6. They were taken alive, ζώω. Polyæn.

Præter-perfect.

1. It has been decreed, κύρω. Lucian.
2. They have been chosen, αἰρέω. Xen.
3. It has been done, πράττω. Isocr.
4. It has been consulted, βιβλεύω. Herodot.
5. It hath been bruised, τρίβω. Plato.
6. You have been cast out, ἀπώριπτον. Xen.

Præter-pluperfect.

1. I had been educated, τρέφω. Plato.
2. I had been prepared, ὁρμαίνω. Plato.
3. He had been veil'd, ἐγκαλυπτόν. Plato.
4. It had been made before-hand, προπαιέω. Herodot.
5. It had been whisper'd about, ἀεθρεύω. Xen.
6. It was written, γράφω. Xen.

1st Aorist.

1st Aorist.

1. I was blinded, τυφλω. Plato.
2. It was said, λεγω. Plato.
3. They were persuaded, πειθω. Polyæn.
4. They were fortified, τειχιζω. Polyæn.
5. He was ashamed, αιαχυνω. Xen.
6. It was acquired, ποριζω. Xen.

2d Aorist.

1. They were struck with fear, εκπληττω. Polyæn.
2. He was buried, θαπτω. Ælian.
3. They were dismissed, απαλαττω. Isocr.
4. We talked συλλεγω. Plato.
5. They appeared, φαινω. Plato.
6. He was glad, χαιρω. Hom.

1st Future.

1. I shall be punished, κολαζω. Lucian.
2. Thou shalt be compelled, αναγκαζω. Lucian.
3. He shall be left, λειπω. Soph.
4. We shall be thought, νομιζω. Lucian.
5. Ye will be animated, επιρρωνυμι. Luc.
6. They will be benefited, ωφελιω. Xen.

Middle Voice.

Indicative Mood.

1st Future.

1. They will flee, φεύγω. Hom.
2. I will begin, αρχω. Xen.
3. He will hasten, σπευδω. Hom.
4. They will turn themselves, τρεπω. Xen.
5. He will prepare himself, προεστιά-
ζω. Xen.
6. I shall try, πειράζω. Xen.

The fourth and fifth examples here given, express the first and genuine signification of the Middle Verb.

Præter-perfect.

1. I have suffered, παχω. Lucian.
2. I have feared, and do fear, δει-
δω. Demosth.
3. Thou art undone, διαφθερω. Hom.
4. It hath been, γινομαι. Plato.
5. I have seen, δερνω. Soph.
6. I trust, περνω. Soph.

1st Aorist.

1. You have taught, διδασκω. Lucian.
2. You have considered, σκεπτομαι. Xen.
3. He

3. He crowned himself, ἀναστειφω. Polyæn.
4. He ceased, παυω. Isocr.
5. I have exacted, πραττω. Plato.
6. I have fined myself, τιμαω. Plato.

2d Aorist.

1. You turned yourself back, αποστρεπω. Plato.
2. We had heard, συνθανομαι. Plato.
3. He postponed, αναβαλλω. Polyæn.
4. He applied himself, επιτιθημι. Ælian.
5. He is dead, απολλυμι. Bion.

Rules of the Greek Syntax

Exemplified.

I. A verb Personal agrees with its Nominative Case in Number and Person.

Singular.

1. Zeuxis painted; Nicostratus was struck with wonder; Æschylus was called in question,

Ζευξίς εγραψα. Νικοστράτος ἐξεπληττομένην.
Αἰσχύλος ἐκρίνομένην. Ælian.

2. Deliberate slowly, but execute quickly,
βουλευομαι μεν βραδεως, επιτελεω δε ταχεως.
Isocr.

3. Though you may have concealed any thing for the present, afterwards you will be discovered,

H

AN

Αν παρ' αὐτῆς ἰκρυφῶ^s, ὑπερον οφθησομαι.
Isocr.

4. Strength with prudence hath profited,
but without it, hath injured,

Ῥώμη μετὰ μὲν Φρονήσις ὠφελήσεται, ἀνεὺ δὲ
ἐβλάψα. Isocr.

5. Either time hath consumed, or disease
made to wither,

ἢ χρόνος ἀναλώσεται, ἢ νόσος ἐμαράνων. Isocr.

Dual.

6. We therefore are now going hence,

Εγὼ μὲν νῦν ὁρμασομαι. Soph.

7. His eyes shine,

ὀφθαλμός λαμπρῶ. Hom.

8. Two belts were extended,

Δύω πλάμων πεπταμαι. Hom.

9. The son of Tydeus, and Ulysses pursue,

Τυδείδης, ἠδὲ Ὀδυσσεύς διώκω. Hom.

10. The two Ajaxes were willing,

Ἡφελον Αἴας δύω. Hom.

11. Brothers being friends, even though wide-
ly distant from each other, act together,

Ἀδελφὸς φίλος ὧν κ', πολὺ διεσπῶς παρὰ τῷ
ἀμα. Xen.

Plural.

12. Fountains flow through,

Διαρρέω κρήνη. Ælian.

¹ The letter S placed over the last syllable of this and some other verbs, shews that they must be put in the subjunctive mood.

13. Birds sing,
καταδω ορνις. Ælian.
14. The rocks returned the sound,
αντηχου πετρα. Polyæn.
15. The soldiers fought bravely,
ο στρατιωτης γενναίως ηγωνισαμεν. Polyæn.
16. The spies were delivered up, Athens was
fortified,
απεδοθη ο κατασκοπος, ετοιχισθη Αθη-
ναι. Ælian.

II. Nouns plural, of the neuter Gender, are often found with verbs singular.²

1. There are groves,
αλος εμι. Ælian.
2. Streams flow in,
επιρρεω ναμα. Ælian.
3. The courts are silent,
σιγαω μελαθρον. Eurip.
4. There are leaves and flowers,
φυλλον και ανθος γιγνομαι. Hom.
5. The darts fall out,
το βελος εκπιπω. Ælian.
6. His children were brought,
ηνεχθη το παιδιον. Plato.
7. The stars are moved,
κινεομαι το ασρον. Aristot.

² It was usual with *Pindar* to put a Nominative Case of the Masculine Gender and Plural Number, with a Verb in the Singular. There are some few examples of this mode to be found also in other authors; but they are always *Sylleptical* Expressions, and imply an universality.

III. All nouns Dual, as they imply more than One, may have verbs or adjectives plural joined to them: but nouns Plural can then only have verbs or adjectives Dual, when only Two things or persons are implied.³

Dual Nominative, Plural Verb.

1. Left being taken, ye should become a prey,
Μηπως αλων κυρμα γινωμμαι. Hom.
2. I and Sthenelus will fight,
Εγω Σθενελος τε μαχησομαι. Hom.
3. We sat thus answering each other,
Εγω ως αμεσσομενος ημην. Hom.
4. Having hid (our bodies) we shall be concealed,
Κρυψας λησω. Eurid.

Plural Nominative, Dual Verb.

5. Rivers bring together,
Ποταμος συμβαλλω. Hom.
6. Ye who punish,
Ος πιννυμαι. Hom.
7. As winds excite,
Ως ανεμος ρεινω. Hom.
8. My horses are weary,
Καμον ιππος. Hom.
9. Having made even (their chariots) they drove on,
Εξισωσας ηλαυνον. Soph.

³ See Davies's *Miscellanea Critica* p. 52. Edit. Burges.

IV. When the sense is to be supplied by the particle *That*, and *ὅτι* is omitted in the Greek, the Substantive is put in the Accusative Case, and the Verb in the Infinitive Mood.

1. I am not yet willing that he should die,
ἔθαινον αὐτὸς ἔτι πῶ θάλω. Soph.
2. It is said that these waters contribute to health,
Λεγεται πὺδωρ εἰς ὑγια συμβαλλομαι. Ælian.
3. It is said that Cyrus went away with tears,
Κυρος συν δακρυον λεγομαι ἀπεχωρησαι. Xen.
4. They say that it is not probable, that one who is really the father should die by means of his own son,
Οὐ φημι εἰκὸς εἶμι ὃ γὰρ ἀληθεὺς πατρὸς ἑαυτοῦ παῖδος ἀποθνήσκω. Herod.
5. Why do they say that mortal men are wise?
Τι βροτὸς φρονεῶ λεγῶ; Eurip.
6. They thought that we should have perished,
Ενομίζον ἐγὼ ἀπώλομην. Xen.

V. An Adjective agrees with its Substantive in Case, Gender, and Number.

1. The greatest safety,
Σωτηρία μεγιστος. Eurip.
2. Evil communications,
Ὅμιλια κακος. Menand.
3. Diminutive works,
Μικρος ἐργον. Ælian.
4. The

4. The greatest prizes,
Ἀθλον μέγιστος. Isocr.
5. Many nations,
ἔθνος πολὺς. Isocr.
6. Martial songs,
Ἀρῆιος ᾠσμα. Ælian.
7. Every gift given, even though it is small, is
very great, if you give it with bene-
volence,
ἅπας δίδομενος δῶρον, εἰ καὶ μικρὸς ὦ,
μέγιστος εἰμι, εἰ μετ' εὐνοία δίδω. Philemon.
8. Exceedingly high mountains,
ὄρος ὑπὲρ ὑψηλός. Ælian.
9. The Thebans being persuaded put them
to flight,
Θηβαῖος πεισθεὶς ἐτρεψαμην. Polyæn.

VI. An Adjective is often put in the Neuter Gender, and agrees with *χρημα* understood.

1. Anger is not a suitable thing in misfortunes,
θυμὸς δ' ἐν κακῷ καὶ ζυμφορῷ. Soph.
2. Nothing succeeds well without labour,
πόνος τοι χωρὶς οὐδὲς εὐτυχεῖω. Soph.
3. How sweet a thing is solitude!
ὥς ἡδύς ἐρημία. Menand.
4. To what other person is a brother an or-
nament?
τίς ἄλλος ἀδελφὸς καλός; Xen.
5. Man is something so hard to be pleased,
and querulous and morose,
οὕτω δυσπαρεστος τις εἰμι ὁ ἀνθρώπος, καὶ
φιλαλῆς, καὶ δυσκόλος. Max. Tyrius.
6. Truth

6. Truth is always a right thing,
ὁρθὸς ἡ ἀληθεῖα αἰ. Soph.
7. Insensibility to shame is a bad thing,
ἀναισχυντία Φαῦλος. Aristot.
8. To men their country is a most dear thing,
Ἡ πατρίς φιλοτάτης βροτοί. Eurip.
9. Calumny is a most heinous thing,
διαβολὴ ἐμὶ δεινότητις. Herodot.
10. That thing which a pilot is in a ship, a
charioteer in a chariot, a leader of the
band in a chorus, law in a city, a general
in an army, the same thing is *God* in the
world.
Ὅσπερ ἐν νηὺς κυβερνήτης, ἐν ἄρμα δὲ ἡνιοχός,
ἐν χορὸς δὲ κορυφαῖος, ἐν πόλιν δὲ νόμος, ἐν
στρατοπέδον δὲ ἡγεμὼν, ὅτος θεὸς ἐν κόσμῳ.
Aristot.

VII. An Adjective is often put in a different Gender from the Substantive placed in the same sentence with it, because it agrees with some other substantive understood, which we are to conceive by the Context. This is called Syllepsis.

Subst. Neuter — Adject. Feminine.

1. O invincible daughter of Jupiter (i. e. Minerva)
Διὸς τέκος ἀτρυγῶνος. Hom.

Subst.

Subst. Neuter — Adject. Masculine.

2. O sons with suppliant boughs adorned,
Ω τεκνον ικτηροισ κλαδοισιν εξεσημερευθ. Soph.
3. O my son, unhappy above all men,
Ω τεκνον, ωει πας καμμορος φως. Hom.

Subst. Feminine — Article, and Adj. Masculine.

4. O soul, who hast not been gratified,
Ω ψυχα, ός μηδ' ηοθην. Soph.
5. Alas O good and faithful soul, thou art gone then, leaving us,
Φευ ω αγαθη και πιση ψυχη, οιχομαι δη απελιπον. Xen.

VIII. Plural Adjectives often change their substantives into a genitive case, with or without an article prefixed to it, and that elegantly. ⁴

1. The ancient poets,
'Ο παλαιος ό ποιητης. Thucyd.
2. Ancient deeds,
'Ο παλαιος το εργον. Isocr.
3. To mean cities,
'Ο τιπτενος ή πολις. Isocr.
4. On the common temples,
Εν ό κοινος το ιερον. Isocr.

⁴ The articles prefixed to the adjectives, and the adjectives themselves, must be put in the same number and gender as the substantives which will be render'd by the genitive case.

5. Foolish

5. Foolish men,
ὁ ματαιὸς ὁ ἀνθρώπος. Lucian.
6. To virtuous and good men,
ὁ ἀνὴρ ὁ καλὸς καὶ ἀγαθός. Isocr.
7. To the many men,
ὁ πολλὸς ἀνθρώπος. Plato.
8. These senses,
ἡ αὐτὴς αἰσθησις. Plato.
9. In young men,
ἐν νεῷ ἀνθρώπος. Eurip.
10. Modest young men,
ὁ νεὸς τῆς αἰδήμονας. Aristot.

IX. The Relative agrees with its Antecedent, in Gender, Number, and Person: but not always in Case; because sometimes it is put for the Nominative Case to the subsequent Verb; and sometimes it is governed of that Verb, or of some other word in the sentence in which it is placed.

1. The cities in which ye were born and educated,
Πολέων, ἐν ὅς ἐγενόμην καὶ ἐτραφην. Xen.
2. Men who will know,
ἄνδρας, ὅς εἰσπομπή. Xen.
3. The river which bounded,
Ποταμόν, ὅς ὠρίζον. Xen.
4. Jove, who is very anxious for you, and pities you,
Δίος, ὅς μετὰ κηδομαι, ἡδ' ἐλεεινῶ. Hom.

5. A man, to whom so many things are a concern,

ἄνδρα, ὅς ποτος μεμνηται. Hom.

6. Nestor, who harangued and spake to them,

Νέστωρ, ὅς ἀγορευομένην καὶ μετέπειπε. Hom.

7. There was one Xenophon, who followed,

ἦν τις Ξενοφών, ὅς σιωηκολαθεῖον. Xen.

8. Liberty, which above all things leads to happiness,

ἐλευθερίας, ὅσπερ μαλιστα πρὸς εὐδαιμονία
αἶγω. Xen.

X. The Relative is put by the Attics in the same case as the Antecedent : and that, by what is called Attraction.

1. The opinion which we have,

δόξης, ὅς εἶχω. Isocr.

2. Added to those things, which Xenophon says,

πρὸς ταῖς, ὅς λέγω Ξενοφών. Xen.

3. The sights which I have seen,

θεαμάτων, ὅς προσείδον. Soph.

4. The evils, which you had, and bewailed,

ὅς εἶχον, καὶ κατέστενον κακῶν. Soph.

5. The gifts, which they receive,

δωρῶν, ὅς λαμβάνω. Plato.

6. In exchange for this, which thou hast given,

ἀντὶ τούτου, ὅς συ δίδωρημαί. Xen.

7. The letter, which he hath sent,

ἐπιστολῆς, ὅς ἐπέμψα. Demosth.

XI. When

XI. When two Substantives of a different signification come together, the latter is put in the genitive case.

1. A monument both of the greatness of the service, and of their friendship,

Ἱπομνημα καὶ τοῦ μεγέθους ἡ εὐεργεσία, καὶ ἡ
φιλία. Isocr.

2. Lord of all Asia,

Ἀπας ἡ Ἀσία κυρίως. Isocr.

3. The race of birds; the herds of beasts,

Φυλὸν ὀρνίς θηρίον ἔθνος. Soph.

4. The preserver of the family of Agamemnon,

Σωτὴρ δόμοι Ἀγαμέμνων. Soph.

5. There is, as it seems, no remedy for anger,
But the serious conversation of a man our friend,

Οὐκ εἰμι ὀργῇ, ὥς εἰκα, φάρμακον,
Ἀλλ' ἡ λόγος πρὸς αὐτοῦ ἀνθρώπου φίλος.
Menand.

6. The murder of your sons,

Σὸς τέκνον φόνος. Eurip.

7. The form of a city, or the greatness of a river, or the beauty of a mountain,

Σχῆμα πόλις, ἡ ποταμὸς μεγέθους, ἡ ὄρος
κάλλος. Aristot.

8. The flowings of rivers, the swelling tides of the sea, the budding of trees, the ripeness of fruits,

Ποταμὸς ἔκρη, θάλασσα ἀνοίξεις, δένδρον
ἐκφύσεις, καρπὸς πεπνυμένος. Aristot.

XII. The Genitive Case of a Substantive is often put alone, the former substantive being understood.

1. Phocion the son of Phocus,
Φωκίων ὁ Φωκος. Ælian.
2. The son of Sophroniscus,
ὁ Σωφρονισκος. Ælian.
3. Olympias the mother of Alexander,
Ολυμπίας ἡ Ἀλεξάνδρου. Ælian.
4. O unhappy woman, and daughter of an
unhappy father,
ὦ δυστυχὸς, καὶ δυστυχὸς πατήρ. Soph.
5. My rich father's,
Ἀφνειοῦ πατὴρ. Hom.

XIII. The Genitive Case is often put Elliptically, ἐνεκα or χαριν being understood.

1. Angry on account of this fraud,
Ἡ ἀπάτη κοτεῶν. Hom.
2. I commend you for your love of music,
Ἐπαινῶ ἡ Φιλομουσία. Lucian.
3. Calling you happy because of the power
of your words,
Εὐδαιμονίζοντες σε ὁ λόγος ἡ δύναμις. Luc.
4. Angry on account of the murder (of An-
tigone),
Μηνιστὶς Φόνος. Soph.
5. I commend you for your prudence, but
hate you for your timidity,
Ζηλῶ σε ὁ νῆς, ἡ δὲ δειλία συγῶ. Soph.
6. Crying

6. Crying on account of some calamity,
Δακρυοντα συμφορα τις. Eurip.

XIV. The Genitive Case is also put Elliptically, *τι* or *τινα* with the preposition *εκ* or *εξ* being understood.

1. He ordered them to spread some of the Median carpets under him,
Ὁ Μηδικος πικλος ὑποβαλλειν εκλευσα. Xen.
2. He married one of the daughters of Adrastus,
Αδραστος δ' εγνημα θυγατηρ. Hom.
3. They put in some of the sacred money,
Ενεβαλον τι ιερα χρηματα. Xen.
4. That I may drink some of the sacred blood,
Αιμα οφρα πιω. Hom.
5. One comes, bringing some of my sheep,
Τις ηκω, το προβατον φερων. Xen.

XV. A Genitive Case is often put after an Adjective of the Neuter Gender : which Genitive Case is the latter of two substantives, the former substantive being understood.

1. They were come to that degree of insatiability,
Εις τοσ' απο απληστια ελθον. Isocr.
2. He came to that degree of magnanimity,
Εκεινος εις τοσ' απο μεγαλοφροσυνη ηλθον. Isocr.
3. He came to that degree of insolence,
Εις τοσ' απο υπερηφανεια. Isocr.
4. I am

4. I am come to that degree of ignorance,
Εγω εις τὸσῶτον ἀμαθία ἤκω. Plato.
5. I never thought that he would have come
to that degree of boldness,
Οὐκ ἂν ποτ' αὐτὸς εἰς τὸσῶτον τόλμῃ ἡγήσαιμην
ἀφικομένην. Lyfias.
6. That which is the most perfect part of
philosophy,
Τὸ κρατίστον ἢ φιλοσοφία. Isocr.
7. The rest of the day,
Τὸ λοιπὸν ἢ ἡμέρα. Xen.
8. The most useful part of the day,
Ἡ ἡμέρα τὸ χρησιμώτατον. Xen.
9. Being turned to the most useful counsel,
or way of thinking,
Πρὸς τὸ κερδίστον τραπεὺς γνώμῃ. Soph.

XVI. Two Substantives, relating to the
same thing, are both put in the same case.

1. O king Agamemnon.
Ἀγαμέμνων ἀναξ. Eurip.
2. Hath one Calchas a prophet returned
from Troy?
Καλχὰς τις ἦλθεν μαντις ἐκ Τροία πάλιν;
Eurip.
3. Cyaxares the Son of Astyages,
Κυαξάρης ὁ παῖς ὁ Ἀστυαγῆς. Xen.
4. Anticlea the daughter of the magnani-
mous Antolycus,
Αὐτολυκὸς θυγάτηρ μεγαλήτωρ Ἀντικλεία.
Hom.

XVII. Ad-

XVII. Adjectives which signify desire, knowledge, memory, ignorance, fulness, privation, plenty, want, worth, condemnation, acquitting, difference; govern a Genitive case.

1. Places of exercise full of men,
Γυμνασιον μεσος ανηρ. Xen.
2. It is probable that all things are full of good hopes,
Εικος πας μεσος ελπις αγαθος εμι. Xen.
3. Works worthy of the highest value,
Εργον πλειστος αξιος. Xen.
4. Not blameable for imprudence,
Αναιτιος αφροσυνη. Xen.
5. Every speech is futile, which is destitute of actions,
*Ἄπας μὲν εἰμι λόγος ματαιος, πρᾶξις ἀμει-
ρος γενομενος. Demosth.*
6. Experienced in many wars,
Πολλος πολεμος εμπειρος. Thucyd.
7. They fled being ignorant of the passes.
Εφυγον απειρος ων η διόδος. Thucyd.
8. A life which tastes not of evils,
Κακος αγεντος αιων. Soph.
9. To be deserving of blame, and condemna-
tion,
Αξιος μεμψις εμι, και κατηγορια. Demosth.
10. O Trojans insatiable in the dreadful fight,
Τρωες δεινος ακορητος αυτη. Hom.
11. We are by no means unskilled in fight,
Ουτοι μαχη αδαημων εμι. Hom.
12. Alas

12. Alas our houses are destitute of friends,
but full of assassins,

ὦ στεγὴ φίλος ἐρημος, οἱ δ' ἀπολλυντές πολε-
ος. Soph.

13. I say that those chiefly are worthy of
praise, who being nothing from the be-
ginning, nevertheless have advanced
themselves to a high station, being
thought worthy of command,

φημι ἔπος μάλιστα ἐπαινος ἀξίος εἰμι, ὅσος τι
μηδὲν ἐξ ἀρχῆς ὄντων, ὁμῶς ἐπὶ μέγα προε-
χώρησεν, ἀξίος δοξᾶς ἀρχῆς. Lucian.

14. You shall live without experiencing trou-
blesome things,

Τὰ χαλεπὰ ἀπειρος διαβιωσόμεαι. Xen.

XVIII. Nouns partitive, or such as are
used partitively; Adjectives of the Compar-
ative and superlative degree so taken; Indefi-
nites; Interrogatives, and certain Nouns of
Number, have a genitive case after them.

1. Who of ye will tell?

Τίς σὺ φράσεια ἀν; Soph.

2. The only one of Mortals,

Μόνος βροτός. Soph.

3. The most beautiful of rivers,

Καλλίστος ποταμός. Hom.

4. Each of those who were present said,

Ἐκαστος ὁ παρών ελεγον. Ælian.

5. The noblest of his exploits,

Τὰ καλλίστα τῶν ἔργων. Isocr.

6. The

6. The first of the Athenians,
Πρῶτος Ἀθηναῖος. Ælian.
7. Every one of men will declare,
Πας τις ἐξερῶ βροτός. Soph.
8. The chief of the immortal Gods,
Ἀθανάτος τὸν ἀρίστον. Theocr.
9. He is the most excellent of men,
Ὁ πρῶτος ἀνδρῶν ἀνὴρ. Theocr.
10. The younger of the men,
Οἱ νεώτεροι ἀνθρώπων. Isocr.
11. No one of mortals is a happy man,
Οὐδὲς ἄνθρωπος εὐδαιμόνων ἀνὴρ. Eurip.
12. The greatest of evils,
Μεγίστος τὸ κακόν. Plato.
13. O most grievous of all fights,
Ὡς τὸ πάντων θάνατος ἀλγιστός. Soph.

XIX. Comparative Adjectives, which admit the word *Than* after them in English, take a Genitive Case.

1. An honourable death is more eligible than a base life,
Αἰρετώτερος καλὸς θάνατος ὁ αἰσχρὸς βίος.
Xen.
2. There is no greater evil than anarchy.
Ἀναρχία μείζων ἢ κακόν. Soph.
3. Poetry is a thing more philosophical and serious than History,
Φιλοσοφώτερος καὶ σπουδαίτερος ποιητικὴ ἱστορία
ἐστίν. Aristot.
4. What is dearer to good men than venerable parents?
Τί φιλοτιμώτερον ἀγαθοῖς ἀνδράσι πατέρες;

K

5. From

5. From whose tongue also flowed a voice
sweeter than honey,

Ὁ καὶ ἀπὸ γλῶσσαι μελὶ γλυκίων ρέον αὐδῆ.
Hom.

6. If these things are just, they are better than
wise things,

Εἰ δίκαιος, τί σφρα κρείσσων τοῦδε. Soph.

7. Nothing is more odious than bad counsel,

βλάη ἔδεις ἐμὶ ἐχθίων κακός. Soph.

8. Nothing is more daring than unskilfulness,

οὐκ ἐμὶ ἀνοία ἔδεις πολμηροτέρος. Menand.

9. The possession of virtue is more excellent
than wealth, and more useful than noble
birth,

Ἡ ἀρετὴ κτήσις πλεονέκτου κρείττων, χρησιμώτερος
δὲ ευγενεία ἐμὶ. Isocr.

10. Nothing is more useful than silence,

οὐθὲς σιωπῇ ἐμὶ χρησιμώτερος. Menand.

XX. The word that implies the measure of
excess, and has the sign *By* before it in English,
is put in the dative case, after Adjectives of the
Comparative and Superlative degrees.

1. If the one is inferior by little,

Ἦν ὁ ἕτερος ὡς ὑποδέεσσος ὀλίγος. Herodot.

2. If the one is more ignoble by much,

Ἦν πολλός ὡς ἕτερος ἀγεννεσσος. Herodot.

3. By far the best of men,

Ἀνδρῶν μακρὸς ἀρίστος. Herodot.

4. A wall, not weaker than the other wall,
by much,

Τειχος & πλλος αδυνεστερος το ετερος τειχος.

Herodot.

5. A royal cubit is greater than a common
cubit by three fingers,

Ο βασιληιος πηχυς ο μετρηθι εμι πηχυς
μειζων τρεις δακτυλος. Herodot.

XXI. Adjectives signifying advantage, disadvantage, likeness, unlikeness, trust, obedience, clearness, decency, facility, affection, nearness, equality, or the contraries to any of these things; and Verbal Adjectives, govern a dative case.

1. It will be serviceable to us,

Εγω εσμαι χρησιμος. Xen.

2. There is nothing either so serviceable or
becoming to men, as order,

Ειμι εδεις ετως εδ' ευχρηστος ετε καλος αν-
θρωπος, ως η παξις. Xen.

3. You are faithful to my wife, and to my
family,

Πισος γαρ αλοχος, οι τ' εμοι δομοι εμι.
Eurip.

4. Every tyrant is inimical to liberty, and an
adversary to laws,

Τυραννος απας εχθρος ελευθερια, και νομος
εναντιος. Demosth.

5. The people of the Greeks shouted, relying
on the augury,

Ιαχον λαος Αχαιοι, θαρσυνος οινωνος. Hom.

6. A dreadful sword, like lightning,
Δεινός αορ, εικελος ασεροπη. Hom.
7. No one is equal to you,
Συ ὄδεις ἴσος. Ælian.
8. Gods, inimical to them, friendly to himself,
Θεὸς ἐχθρὸς αὐτοῖς, αὐτοῖς φίλος. Ælian.
9. One while like to a poor man, but another while to a young man,
Ἄλλοτε μὲν πτωχὸς ἐναλιγκιον, ἄλλοτε δ' αὐτὸς ἄνθρωπος νεός. Hom.
10. A thing easy to the gods,
Ῥηϊδὸς δὲ θεοῖς. Hom.
11. A word easy for you to understand,
Ῥηϊδὸς τυ ἐπος. Hom.
12. To the generous, every thing base is detestable,
Ὁ γένναϊος τὸ αἰσχρὸν ἐχθρὸς. Soph.
13. Who are friends to an unfortunate man?
Φίλος γὰρ εἰμι ἀνὴρ δυστυχὴς τίς; Eurip.
14. A thing to be wished for by every liberal man,
Ἐλευθέρους ἀνὴρ εὐκτον.
15. All things are expugnable to care and labour,
Ἀλῶτος γίγνεται ἐπιμελεία καὶ πόνος ἅπας. — Menand.
16. All things are spoken, and all daringly undertaken by him,
Εἰμι ἐκεῖνος πᾶς λεκτός, πᾶς δὲ τόλμητος. Soph.

XXII. A Dative Case, governed of *Συν* understood, is found after the Pronoun Adjectives *οὗτος* and *αὐτός*, when they signify "The Same."

1. The same garments with him,
Εσθημα εκείνος ἔτος. Soph.
2. The same pursuits with them,
Των αὐτων εκείνος ἐπιτηδεύματων. Isocr.
3. In the same honours with you,
Εν ἡ αὐτός σὺ τιμῇ. Isocr.
4. The same actions with them,
Των αὐτων ἐργων εκείνος. Isocr.
5. Unless any one hath been born from the same (ancestors) with him,
Πλὴν εἰ τις ἀπὸ ὁ αὐτός εκείνος γεγονα. Isocr.
6. Being come to the very same supreme power with ye,
Παρελθόντων εἰς ἡ δυναστῆα ἡ αὐτῇ αὐτῇ σου. Demosth.
7. The same opinion with me,
Τὴν αὐτὴν γνώμην ἐγὼ. Isocr.
8. To suffer the same things with the most senseless of brute animals,
Ταῦτα παθεῖν τὰ ἀφρονεσώτα το θηρίον. Xen.

XXIII. Adjectives take after them an Accusative Case, which is governed of *Κατὰ* understood.

1. In form the most beautiful, in disposition the most humane,
Εἶδος καλλίστος, ψυχὴ φιλανθρωπίτατος. Xen.
2. We

2. We provide, that our citizens may be brave in their minds, and strong in their bodies,
Προνοεω, όπως ο πολίτης αγαθος μεν η ψυχη, ισχυρος δε το σωμα γιγνόμενην. Lucian.
3. He was like to Jove that delights in thunder, as to his eyes and head, but to Mars in his belt, and to Neptune in his breast,
Ομμα και κεφαλη ικελος Zeus τερπικεραυνος, Αρης δε ζωνη, σερον δε Ποσειδαων. Hom.
4. So many men in number,
Τοσωντος το πληθος. Isocr.
5. Ulysses, equal to Jupiter in counsel,
Οδυσηα, Zeus μητις αταλαντος. Hom.
6. She is not inferior, neither in shape, nor stature, nor understanding, nor at all in works,
*Ου εμι χειρειων
 ου δεμας, εδε Φυη, ετ' αρ' φρενες, ετε τι εργον. Hom.*

XXIV. Verbs, which signify Being; Verbs of Gesture; and Verbs Passive of Calling, take after them a Nominative Case.

1. Leave public concerns, not more rich, but more honoured,
Εκ κοινος επιμελεια απαλλαττομαι, μη πλοσιος, αλλ' ενδοξος. Isocr.
2. Small changes have been oftentimes the causes of great evils,
Πολλακις μικρος μετασταςις μεγας κακον αιτια γεγονα. Isocr.
3. He

3. He went silent by the shore,
βην δ' ἀκρεων παρὰ θιν. Hom.
4. He was a god amongst men,
Ὦν θεος ἐν ἀνθρώποις. Isocr.
5. Wealth is the minister of vice rather than
of virtue,
Πλεῖστος κακία μάλλον ἢ καλοκαγαθία ὑπηρε-
της εἰμι. Isocr.
6. If thou art fond of learning, thou wilt be
learned in many things,
Εἰάν ὦ φιλομαθῆς, εὐσμαι πολυμαθῆς. Isocr.
7. The image was called Truth,
Ἐκαλεσμένην ἀγαλμα Ἀληθεία. Ælian.
8. Goodness with prudence is the greatest good,
Μεγιστος ἀγαθὸν εἰμι μετὰ νῆς χρηστότης.
Menand.
9. I came an assistant to the Greeks,
Ἐβαν Δάναοι ἀρωγός. Soph.
10. Wealth is the cloak of many evils,
Πλεῖστος δὲ πολλὸς ἐπικαλυμμ' εἰμι κακός.
Menand.
11. Virtue, as it seems, must be both a certain
sanity, and beauty, and good habit of the
soul: but vice, both a disease, and tur-
pitude, and infirmity,
Ἀρετὴ μὲν, ὥς εοικεν, ὑγίεια τε τίς ἀν εἶην,
καὶ κάλλος, καὶ εὐεξία ψυχῇ· κακία δὲ,
νόσος τε καὶ αἰσχρὸς, καὶ ἀδυνεία. Plato.

XXV. When the verb *ακρω* signifies "to be called," it takes a Nominative Case after it.

1. I shall be called full of compassion,

ακρομαι οικτος πλεως. Soph.

2. Neither shall I be called base,

ουτ' ακρομαι κακος. Soph.

3. That you may be called good,

οφρα εδωλος ακρω. Theocr.

XXVI. A Nominative Case is put after some other Verbs also, by Attraction.

1. Having considered it, I found I could not compass this thing in any other manner,

σκοπησασμενος ευρισκον εδαμως αν αλλως ετος διαπραξασμενος. Isocr.

2. When they know that they are distrusted,

επειδαν γνω απισσμενος. Xen.

3. I (Tecmessa) perceive that I have been deceived,

εγνωκα ηπατωμενος. Soph.

4. Since we are conscious to ourselves, that beginning from boys we have been practisers of virtuous and good actions, let us go against the enemies,

επειπερ σωισμεν αυτους, απο παις αρχαμρος ασκητης ων το καλον κ' αγαθον εργον, ιω επι της πολεμικης. Xen.

5. I am such an one, as you may see me,

τοιος δ', ειος οραω. Theocr.

XXVII. The

XXVII. The Verbs *εἰμι*, *τυγχάνω*, *ὑπαρχω*, *γίνομαι*, *κυρῶ*, and *έχω* are often elegantly used with participles put after them, to express what the Latins would render by some tense of a single verb.

1. Through my means you have preserved it,
Εξ ἐγὼ έχω σῶσας. Soph.
2. You shall give in exchange,
Ἀντιδῶς ἐσθμαι. Soph.
3. Because thou hast cast down,
Ἀνθ' ὧν έχω βαλὼν. Soph.
4. On my head God hath struck it,
Εν ἐμοσ καρα Θεος έχων ἐπαισι. Soph.
5. They say that the good Creon hath proclaimed such things,
Τοιαυτα φημι ὁ ἀγαθὸς Κρεων κηρυξας έχω.
Soph.
6. By chance he was near,
Ετυχον πλῆσιον ὦν. Lucian.
7. He hath accomplished,
Εχω περاناs. Soph.
8. Be now silent standing there, and remain where thou art,
Σιγαω νυν ἐςῶs, καὶ μενω ὡs κυρῶ έχων.
Soph.
9. Not even though you hate him,
Ουδ' εαν μισῶν κυρῶ. (subj. m.) Soph.
10. If there chanced to be any son,
Εἰ τις τυγχανῶ εων παιs. Herodot.

11. To which (speakers) they themselves are near,

Ὅς ἐγγὺς αὐτοὺς τυγχάνω ὦν. Isocr.

12. Thus they have distributed,

οὕτως διελήφως εἰμι. Plato.

13. By chance they were celebrating,

Ὁ εὐτυχὸν ἀγῶν. Thucyd.

14. Her husband did not chance to be in the camp,

Ὁ ἀνὴρ αὐτῆς οὐκ εὐτυχὸν ἐν τῷ στρατοπέδῳ ὦν. Xen.

15. Insult me. For now (Clytemnestra) you are prosperous,

Ἵβριζω. νῦν γὰρ εὐτυχῶν τυγχάνω. Soph.

16. By chance I was sacrificing,

Θυῶν ἐκυρὸν. Soph.

XXVIII. Verbs that imply beginning, ending, desiring, being in want of any thing, abstaining from, admiring, despising, attaining to, differing from, excelling, commanding, forbidding, filling, sparing, partaking, remembering, forgetting, regarding or neglecting, enjoying, buying, selling, accusing, pardoning, condemning, duty, possession, verbs of sense (*except fight*) and of distance, govern a genitive case.

1. For it would not be right, if because a man were perfectly good, he should not on that account obtain even smaller praises,

Οὐ γὰρ ἀν καλῶς ἐχοίμην, εἰ ὅτι τελεῶς ἀπὲρ ἀγαθὸς ἐξνομην. Ἀλλὰ ὅπως οὐδὲ μείων ἀν τυγχάνοιμι ἐπαινος. Xen.

2. They

2. They are not the first among the second,
but they are the chief of the chief,
οὐ δαύτερος πρῶτός, ἀλλ' ἡγεμῶν ἡγεμονεύω.
Xen.
3. The kings have never desired greater advantages,
ὁ βασιλεύς οὐδέποτε μείζων ἀρεχθῆν. Xen.
4. He loved all things which were virtuous,
Πᾶς ὁ καλῶς ἦραον. Xen.
5. All the pleasures which have the dominion over many men,
ὅσας ἡδονὴ πολλοὺς κρατεῖ ἀνθρώπων. Xen.
6. He thought that he ought to abstain from drunkenness in the same manner as from madness; and from unseasonable meats in the same manner as from sloth,
Μεθὴ μὲν ἀποχεῖσθαι ὁμοίως ὡσπερ χρῆναι καὶ
μανία, σίτος δ' ὑπὲρ καιρὸν ὁμοίως ὥς καὶ
ἀργία. Xen.
7. He shrunk not from labours, he withdrew not from dangers, he spared not riches,
οὐ πόνος ὑφιέμεν, οὐ κινδύνῳ ὑφίσταμεν, οὐ
χρῆμα ἐφειδομεν. Xen.
8. Leave war and fight,
Εἰκὼ πόλεμος καὶ δῆϊότης. Hom.
9. He is senseless, who forgets his parents,
Νηπιὸς ὅστις γονεὺς ἐπιλάθεται. Soph.
10. It is the part of a general,
Ἀρχῶν εἰμι. Xen.
11. To pay attention to our friends,
Φίλος ἐπιμελεομαι. Xen.
12. Have you forgot those things?
Εκεῖνος ἐπελάθεται; Xen.

13. He often remember'd the time spent in his madness,

Εμεμνημην πολλάκις ἢ ἐν μανίᾳ Διὰ τριβῆ.
Ælian.

14. Nor did their mind at all want a feast equally divided,

Οὐδὲ τι θυμὸς ἐδευομένην δαΐς εἶσος. Hom.

15. If there are gods, you truly being a just man shall obtain good rewards.

Εἰ δ' εἰμι θεός, δίκαιος ὢν ἀνὴρ σὺ γὰρ
ἐὸς ἄλως κερήσω. Eurip.

16. You may enjoy the fruits of our pernicious stratagem,

Κακορραφίῃ ἀλεγείνος ἐπαύρηται. Hom.

17. Command thyself not less than others also,

Ἀρχώσασαυτὲ μὴδὲν ἡττοῦν ἢ καὶ οἱ ἄλλοι. Isocr.

18. Enjoy thy present good things as a mortal, but be careful of thy possessions as if thou wert immortal,

Ἀπολαύω μὲν τὰ παρόντα ἀγαθὰ ὡς θνητῷ,
ἐπιμελεομαι δὲ τὰ ὑπάρχοντα ὡς ἀθάνατος.
Isocr.

19. They did not neglect things of the public,

Οὐκ ὠλιγορέον τὰ κοινὰ. Isocr.

20. They within having heard the tumult, run out,

Ἀισθομένην ὁ ἐνδὸν ὁ θορύβος ἐκθεῶ. Xen.

21. Do you listen to my words,

Σὺ δ' ἐμοὶ μῦθοι ἐπηκουοῦ. Soph.

22. There is not any city, which is the property of one man only,

Πολίς γὰρ οὐκ ἐμὶ ὅστις ἀνὴρ ἐμὶ εἷς. Soph.

23. To

23. To partake of those diseases which happen during that age,

Το νοσημα μεταχειν το Δις ἔτος την ἡλικίαν γινόμενος. Isocr.

24. He that labours requires rest,

Ὁ πονων δεομαι ἢ αναπαυσις. Aristot.

25. Neither did he fail of having this,

οὐδε ἔτος δημαρτον. Isocr.

26. It behoves you not to be content, unless you much excel others,

Χρη δε εκ αγαπῶ, ει μη πολυ διοισω αλλος. Isocr.

27. He filled them with courage,

Ενεπλησσε Φρονημα. Xen.

28. Thinking it a greater loss to be deprived of friends, than of riches,

Μειζω ζημιαν ἡγυμενος Φιλος η χρημα στερεισθαι. Xen.

29. He thought that the Gods take care of men,

Επιμελεομαι Θεος ενομιζον ανθρωπος. Xen.

30. To despise the established form of government,

Καταφρονειν η καθεστωσε πολιτεια. Xen.

31. Ignorance differs from madness,

Διαφερω μανια αμαθια. Xen.

32. It is ordained, that he who is elder should take the lead both in every action, and word,

Νομιζεται, ο πρεσβυτερος ἡγεομαι πας κ', εργον κ', λογος. Xen.

XXIX. An Accusative Case is put after all verbs of sense, by the Attics.

1. I hear these things,
Ακωω ἑπες. Herod.
2. Do you hear a cry?
Ακωω βοα; Eurip.
3. Every one loves his own work,
Πας το οικειος εργον αγαπαι. Aristot.
4. I heard all things,
Ηκρωμην ἅπας. Lucian.
5. I hear some noise,
Δουπος κλυω τις. Soph.
6. Having heard this oracle,
Ακουσαι η̄ μαντεια. Xen.

XXX. Sometimes the Genitive; sometimes the Dative; sometimes the Accusative Case is put absolute.

Genitive.

1. The sun rising,
ἥλιος τελλων. Soph.
2. Many men having been destroyed,
Πολλοι ανθρωποι ληφθαρεις. Isocr.
3. The city having been unfortunate,
Δυσυχισαι η̄ πολις. Isocr.
4. When the Lacedæmonians and their allies were consulting,
βουλευομενος Λακεδαιμονιοι και οι συμμαχοι.
Xen.
5. This

5. This action having been done at Platæa, and the treaties having been openly broken,

Γεγεννημενος δε το εν Πλαταιαι εργον, και λε-
λυμεν^Θ λαμπρως η απονοδη. Thucyd.

*Dative. **

6. Which things having been done,

Α γενομενα. Isocr.

7. At the close of the year,

Παριων ενιαυτος. Xen.

8. As Jesus passed forth from thence,

Παραγων εκειθεν ο Ιησους. St. Matt.

Accusative

used particularly by the Attics.

9. It being an uncertain thing, when any other person making an incursion, would take away the fruits of their labours,

Αδηλος ων οποτε τις επελθων αλλος αφαιρη-
σομαι. Thucyd.

10. Nothing certain being determined on,

Κυρωθεις ουδεις. Thucyd.

11. My children having appeared who were not expected,

Τεκνον εκφανεις αελπιος. Soph.

* The three examples of Dative Cases absolute are all taken from the Port Royal Greek Grammar. No other instances have fallen under the Author's observation.

XXXI. All Verbs put acquisitively, verbs of following, contending, praying, using, rejoicing, helping, profiting, giving, reproving, meeting, agreeing, discoursing, envying, obeying, resisting, trusting, govern a dative Case.

1. Abolishing all these things in which slaves are subservient to their masters, he enjoined only those things in which free men obey their magistrates,

Αφαιρῶν ὅσαι δαλός δεσποτῆς ὑπερέλειπε, προστάτων ὅσαι ελευθερός ἀρχῶν πειθομαι. Xen.

2. To assist his country,

βοηθεῖω ἡ πατρίς. Xen.

3. But even he, having trusted to the treaties of Agesilaus, came to the camp,

Ἀγησίλαος δὲ καὶ ἔτος ἡ ἀπονδὴ πείσοντας, εἰς τὸ στρατοπέδον ἦλθον. Xen.

4. He did not use sleep as a thing that had dominion over him, but as a thing governed by his business,

οὐ μὲν ὕπνος γὰρ δεσποτῆς, ἀλλ' ἀρχόμενος ὑφ' αἱ πράξεις ἐχρημην. Xen.

5. To live basely is base to those who are nobly born,

Ζαῶ ἀειχρὸς ἀειχρῶς ὁ καλῶς πεφυκῶς. Soph.

6. I will not disobey your words,

οὐκ ἀπειθήσω ὁ σὸς μῦθος. Soph.

7. He assisted his friends,

οἱ φίλοι ἐβοήθησάν. Isocr.

8. There

8. There are many advantages to you. i. e. ye have many advantages,
Πολλος πλεονεκτημα συ υπαρχω. Demosth.
9. To yield to misfortune,
Εικω κακον. Soph.
10. Every man labours for his own interest,
Πας ανηρ αυτος πνεω. Soph.
11. They sacrifice both to the sun, and to the moon, and earth, and fire, and water, and winds,
Θυω δε ηλιος τε και σεληνη κ', γη κ', πυρ κ', υδωρ κ', ανεμος. Herodot.
12. They use not libation, nor pipe, nor chaplets, nor salt cakes,
Ου ποινδη χρεωνται, οκι αυλος, & σεμμα, οκι ουλαι. Herodot.
13. Let us all follow Hector,
Εκτωρ πας επωμαι. Hom.
14. For neither was Lycurgus long lived, who contended with the immortal gods,
Ουδε γαρ ουδε Λυκοοργος δην ην, ος ρα θεος επουρανιος εριζον. Hom.
15. I blame your husband,
Μεμφομαι ποσις σος. Eurip.
16. The gods give to men not one of the good and admirable things which exist, without labour and study,
Τα οντα αγαθα και καλα ουδεν ανευ πονος κ', επιμελεια θεοι διδασιν ανθρωπος. Xen.

XXXII. All Verbs and Adjectives take after them a dative Case, which signifies the cause, instrument, or manner of an action.

1. On account of your old age, and long time of absence,
Γηρας και μακρος χρονος. Soph.
2. It was his country by nature,
Ην φυσις πατρις. Isocr.
3. It is necessary to restrain them by deed and actions, not by words,
Εργον κωλυω και πραξις, ουχι λογος δεον.
Demosth.
4. Both by her hands, and by filthy living, and by all evils,
και χειρ, και λυμαι, και πας κακος. Soph.
5. He subdues by his stratagems,
Κρατω μηχανη. Soph.
6. He struck a panic by his contrivance and art,
φοβον ενεβαλον σοφια και τεχνη. Polyæn.
7. Sacrifice to God, being splendid not so much in garments, as in heart,
Θεος θυω, μη λαμπρος ων η χλαμυς, ως η καρδια. Menand.
8. Useful neither in speech, nor in action,
Μητε λογος, μητε εργον ωφελιμυς. Xen.
9. Men live, as Gods, excelling in nature, and body, and mind,
Ωπατερ Θεος, ανθρωπος βιοτευω, φυσις, και τω σωμα, και η ψυχη, κραυιςευων. Xen.
10. It

10. It behoves us to think these things concerning God, who is in power most strong, in beauty most admirable, in life immortal, in virtue most excellent,

Ταυτα χρη παρ Θεου Διανοεσθαι, δυναμις μὲν
ων ισχυρος, καλλος δὲ ευπρεπης, ζωη δὲ
αθανατος, αρετη δὲ αριστος. Aristot.

XXXIII. Verbs transitive have an Accusative Case after them.

1. Fear God, honour your parents, reverence your friends,

Θεος φοβεσθαι, γονευσ τιμαω, φιλος αιχου-
νομω. Isocr.

2. If any one should cast out the love of glory from life, what good thing would there be any longer to us; or who would desire to do any thing conspicuous?

Ειγε τις ο η ευκλεια εως εκβαλοιμι εξ ο βιος,
τις αν επι αγαθος γενοιμην, η τις αν τις
λαμπρος εργασιω επιθυμηση; Lucian.

3. It is necessary to men to bear the misfortunes given them from the gods,

Ανθρωπος η μὲν εκ Θεου
Τυχη δοθεισ ειμι αναγκαιον φερω. Soph.

4. Evil communications corrupt good manners,

Φθειρω ηθος χρηστος ομιλια κακος. Menand.

5. No one being good, does a bad action,

Ουθεις πονηρος πρραγμα, χρηστος ων, ποιεω.
Menand.

6. They who worship God have good hopes
for safety,
Ὁ γὰρ Θεὸς σεβῶν ἐλπίς καλὸς
ἔχω εἰς σωτηρίαν. Philemon.
7. Comparisons make friends to be enemies,
ἔχθρος ποιεῶ ὁ φίλος ἢ συγκρίσις. Philemon.
8. Every wise and honest man hateth a lie,
Φῶδ' ὅδε μισεῖ πάς σοφὸς καὶ χρησῖμος.
Menand.
9. All things whatsoever an angry man does,
These you will afterwards find to have been
wrong,
Ἄπας ὅσος ὀργιζομένης ἀνθρώπος ποιεῶ,
οὕτως ὑπερὸν λαβοίμι ἀν' ἡμαρτήμενος. Menand.
10. God seeth thee, being nearly present,
Ὁ γὰρ Θεὸς βλέπω σύ, πλῆσιον παρών.
Menand.
11. Time both degrades and raises again all hu-
man things: but the Gods love the sober-
minded; and hate the evil,
Ἡμερὰ κλινῶ τε καὶ ἀναγῶ πάλιν
Ἄπας ὁ ἀνδρωπεῖος· ὁ δὲ σωφρων
Θεὸς φιλεῖ, καὶ συγχεῖ ὁ κακός. Soph.
12. You will know the Deity, that he is so
great in power, and such in nature, as
at the same time to see all things, and
to hear all things, and to be every where
present,
Γινώσκω τὸ Θεῖον, ὅτι τούτων καὶ ταύτων εἰμι,
ὥστ' ἅμα πάν ὁρᾶν, καὶ πάν ἀκχεῖν, καὶ
πανταχοῦ παρῆναι. Xen.

XXXIV. Verbs of teaching, asking, giving, taking away, doing good or ill to, absolving, and accusing, govern two Accusative Cases.

1. I did these things to this person with justice,

Εγώ τ' αὖτις ἔποιησα σὺν δίκῃ. Herodot.

2. Thebes has not taught you this evil,

Σὺ Θῆβαι γ' οὐκ ἐπαίδευσαι κακόν. Soph.

3. He deprived the soldiers of their pay,

Ὁ στρατιωτῆς ὁ μισθὸς ἀπέστρησα. Isocr.

4. I will teach you all things,

Ἄπανς σὺ διδάξομαι. Lucian.

5. I have taught you these things,

Εγώ σὺ ἔτος ἐδίδαξαμην. Xen.

6. How do Priam and the sons of Priam commit such evil against you?

—Τί νῦν σὺ Πριάμος, Πριάμος τε παῖς
τοσόνδε κακὸς ῥέζω; Hom.

7. He deprived them both of life, both him, and his servant Calesius,

—Ἀμφὶ θυμὸς ἀπηνεχά,

αὐτὸς, καὶ θεράπων Κάλησιος. Hom.

8. I should have done no service either to ye, or to myself,

οὐτ' ἂν σὺ ὠφελήκειν εἴδεις, ἔτ' ἂν ἐμαυτῶ.
Plato.

9. To speak kindly to one who speaks kindly, and to do good to one who does good,

Εὖ λεγέειν ὁ εὖ λεγὼν, (acc. c.) καὶ εὖ ποιεῖν
ὁ εὖ ποιῶν. Xen.

XXXV. Every

XXXV. Every Verb may also take after it an Accusative Case of a corresponding Noun.

1. To wage war,

Πόλεμος πολεμίζω. Hom.

2. Having sinned a base sin, I will endeavour to make amends for it—

—Ἡ ἁμαρτία

Αἰσχρὸς ἁμαρτῶν, ἀναλαβεῖν περαιομαι.

Soph.

3. Be cautious therefore with that caution, which I mention,

Εὐλαβεομαι ἐν ἡ εὐλαβείᾳ, ὅς ἐγὼ λέγω.

Plato.

4. To have possessed a Possession,

Κτήμα ἐκτησάμεν. Plato.

5. To transact political affairs,

Πράττω τὸ πολιτικὸν πρᾶγμα. Plato.

6. To serve a base slavery,

Δαλνυεῖν δαλεια αἰσχρὸς. Xen.

XXXVI. Verbs and Participles passive take after them a Genitive Case of the agent or doer, with the prepositions ὑπο, ἀπο, παρὰ, πρὸς, or ἐξ, expressed or understood.

1. For no one ever complained, that he had been deprived of any thing by Agefilaus,

Ὑπο γὰρ Ἀγησίλαος γερομαι μὲν οὐδὲς οὐδὲν πώποτε ἐνεκαλεσα. Xen.

2. Deprived by Ulysses the basest of all men,

Τητῶμεν πρὸς κακίστος Ὀδυσσεύς. Soph.

3. Shall I be left by ye also?

Καὶ πρὸς σὺ λειφθήσομαι; Soph.

4. These

4. These things are done violently by you,
 Αλλ' ἐκ συβιάζομαι τοδε. Soph.
5. They are named philosophers by us,
 φιλοσοφος προς ἐγὼ ονομαζομαι. Lucian.
6. Being struck by fear,
 εκπλαγεις ὑπο δειος. Ælian.
7. Impelled by the gods,
 προς θεος ὠρμημενος. Soph.
8. Being killed by the murderous son of
 Achilles,
 Σφαγεις Αχιλλεως παις ἐκ μισαιφονος. Eurip.
9. By me all things shall be kept in silence,
 Εξ ἐγὼ γε πᾶς σιγηθησομαι. Eurip.
10. Whatever is fit to be done by God, it is
 impossible for man to avert,
 οἷς δει γενεσθαι ἐξ ὁ θεος, ἀμηχανος ἀπε-
 τρεψα ἀνθρωπω. Herod.
11. Friends are prevailed upon by friends,
 φιλος (gen. c.) νικαομαι φιλος. Soph.

XXXVII. Sometimes the Genitive Case of the Agent or Doer is changed into the Dative.

1. Base actions are taught by base persons,
 Αιχροι γαρ αιχρον πᾶγμα ἐκδιδασκομαι.
 Soph.
2. You have been sent out of life by my, not
 by your ill-counsels,
 Απελυθην ἐμος καὶ σὺς δυσβουλια. Soph.
3. Elated by success,
 Επαρθεις ἢ ευπραγια. Ælian.
4. God is pleased by just Works,
 Ὁ γαρ θεος γ' ἐργον δικαιος ἡδομαι. Menand.

5. I am sustained by hopes,
Ελπις βουσκομαι. Soph.
6. Works are shewn by discourse,
Εργον λογος μηνυομαι. Soph.
7. I am overcome by my misfortunes,
Νικωμαι κακον. Eurip.
8. All things had been spoken by her,
Πας ειρημην αυτος. Lyfias.
9. No such thing has been done by me,
Ουδεις εγωγε ειμι τοιςτον πεπραγμενος. Lyf.
10. The evil and base things which have been
pursued both by this man and the brothers of this man,
'Οσος κακος και αισχρος κ,' ετος κ,' ο ετος
αδελφος επιτηδευμαι. Lyfias.
11. The greatness of the things done by him,
Το μεγαθος εκεινος τα πεπραγμενα. Isocr.
12. Whatever virtues are said to be amongst
men, you will find upon consideration
that they all are improved both by discipline and study,
'Οσος εν ανθρωπος αρετη λεγομαι, σκοπαμε-
νος ευρησω πας μαθησις τε και μελετη
αυξανομενος. Xen.
13. Do not now dishonour the gods, having been
saved by the gods,
Μη νυν ατιμαω θεος, θεος σεσωσμενος. Soph.
14. He is reproached by all the Greeks,
Κυδαζομαι ο πας Αργειος. Soph.

XXXVIII. Passive Verbs are found with an Accusative Case after them, which is governed of *κατε* understood.

1. I have been distracted in my fearful mind,
Εκπιπταμαι φοβερος Φρην. Soph.
2. Being smitten in her mind with the love of Jason,
Ερως θυμος εκπλαγεις Ιασων. Eurip.
3. I am disturbed in my mind,
Ταρασσομαι Φρενες. Soph.
4. I was bound about the head with a diadem,
Διαδημα η κεφαλη διεδεδεμην. Lucian.
5. He was much enraged in his mind,
Μαλα θυμος εχολωθην. Hom.

XXXIX. Verbs of the Infinitive Mood are set after other Verbs, or Adjectives.

1. I have learned to have simple manners,
Εμαθον ο τροπος απλως εχω. Eurip.
2. O king, I wish to fail by acting honourably, rather than to succeed (by acting) basely,
*Βελομαι δ' αναξ καλως
Δρων εξημαρτον μαλλον, η νικαω κακως.* Soph.
3. A man who is about to do a great action is accustomed to delay,
Φιλειω γαρ οκνεωπραγμ' ανηρ πρασων μεγας. Soph.

N

4. When

4. When any one of the gods would hurt,
not even a strong man can flee,

Ὅταν δὲ τις θεὸς

βλαπτῇ, δυναμὴν αὖ εἴδ' αὖ ἰσχυρὼν ἐφυγον.

Soph.

5. Whosoever desires to live, let him try to
conquer,

Ὅστις ζῶν ἐπιθυμῶ, ἐπειραμὴν νικάω. Xen.

6. Continue to worship him only, him who is
is the Lord of all things, being the chief
producer of them, and the Father of all,
the inventor and creator of such good
things,

Ὁ ὧν πᾶς κυρίως γενικωτάτος

καὶ πατήρ, ὅς τις διατελεῶ τιμᾶω μόνον,

Ἁγὰς πῶς εὐρέτης καὶ κτίτωρ. Menand.

XL. The Infinitive Mood is often put Elliptically, especially by the Poets, ὁρᾷ, βλέπει, or σκοπεῖ being understood.

1. Go home, and offer sacred hecatombs to
the immortal Gods,

οἰκαδ' ἀποσειχω, ἔρδω θ' ἱερὸς ἱκατομβῇ

ἀθανάτους θεούς. Hom.

2. Say that you hear the voice of Hercules,

φασκω δ' αὖθην τὴν Ἡρακλῆς κλυῶ. Soph.

3. Tell all these things, and be not a false-
messenger,

πᾶς τοδὲ ἠρξαιλα, μὴδὲ ψευδαγγελὸς εἰμι.

Hom.

4. Do not retard my anger.

μὴτι διατρίβω ὁ ἐμὸς χολός. Hom.

5. Hav-

5. Having driven the enemy from the ships, return again,

Εκ νηυσ ελασας, εμι παλιν. Hom.

6. Do you yourself fight among the first,

Αυτος ενι πρωτος μαχομαι. Hom.

7. Contradict and examine my discourse,

Αντιλεγω και διευθυνω ο λογος. Lucian.

XLI. Instead of Gerunds and Supines, the Greeks use sometimes the Infinitive Mood either with or without a Preposition : and sometimes a Participle.

The Infinitive Mood.

1. The chief of the Athenians, most powerful in speaking and acting,

Πρωτος Αθηναιος, λεγω και πραιτω δυνατω-
τατος. Thucyd.

2. Settle two occasions for, or of, speaking,

Δυω ποιεσθαι καιρος το λεγω. Isocr.

3. The Cretans are skilful in using the bow.

Κρης εμι τοξευω αγαθος. Isocr.

4. Lo ! this hair for crowning, i. e. to be crowned,

Πλοκαμος οδε κατασεφω. Eurip.

5. He will be hard to be attacked in war,

Χαλεπος εσομαι προς το πολεμω. Isocr.

6. Such were you to be looked at,

Ησθα ειδον τοιςτος. Plato.

7. He spent the greatest part of his time in enquiring, and considering, and consulting,

Εν το ζητω, και φροντιζω, και βουλευομαι, ο
πλειστος χρονος διετριβον. Isocr.

8. There was nothing pleasant to be seen,
μηδεις ην ειδον γλυκους. Soph.

9. Now is the time for doing it,
Νυν καιρος ερδω. Soph.

Participle.

10. Socrates acts unjustly, in not acknowledging those Gods, which the city acknowledges,

Αδικειω Σωκρατης, ος μεν η πολις νομιζω
Θεος, & νομιζω. Xen.

11. I myself acquired them by doing kindly,
Ευεργετῶ αυτος εκτησιμην. Soph.

12. You endeavour to deceive me, by speaking purposely things contrary to those on which we just now were agreed,

Επιχειρειω εγω εξαπαταω, επιτηδες εναντιος
λεγω οis αρτι ωμολογησαι. Plato.

13. Piously reverence the things which relate to the Gods, not only by sacrificing, but also by abiding by your oaths,

Ευσεβειω τα προς ο Θεος, μη μονον θυω, αλλα
και ορκους εμμενω.

14. You know that it is a virtue worthy of a man, to overcome his friends by doing good,

Εγνωκα ανηρ αρετη ειναι, νικᾶν ο Φιλος ευ
ποιῶν (acc. c.) Xen.

XLII. The Infinitive Mood is elegantly used with a Nominative Case either before or after it; particularly by the Attics.

1. The Assyrian, I think indeed will bring
horsemen, not less than twenty thousand,
ὁ δὲ Ἀσσυρίος, ἐγὼ μὲν οἶμαι, ἵππους μὲν
ἀξεν, 8 μείων δισμυρίων. Xen.
2. Sophocles said, that he made men such
as they ought to be; and Euripides,
such as they are,
Σοφοκλῆς εἶπεν, αὐτὸς μὲν οἷός τε ποιεῖν, Εὐ-
ριπίδης καὶ, οἷός εἰμι. Aristot.
3. You say that you are in need of,
φημι ἐνδεὴς εἶναι. Plato.
4. He will be in danger of perishing himself,
κινδυνεύσω αὐτὸς ἀπώλεσθαι. Plato.
5. Swear to me, that you will assist me will-
ingly both in words and actions,
————— Ἐγὼ ὁμοῦτον
Ἡ μὲν μοι προφρων ἔπος καὶ χεὶρ ἀρηξέιν.
Hom.
6. It was their opinion, that I myself should
have things sufficient,
ἔδοξε, εὐθύς ἂν αὐτὸς εἶναι τὰ ἀρκούν. Lucian.
7. I pass over in silence that I myself have
often been crowned,
Παραλείπω καὶ πολλακίς αὐτὸς ἐξεφανώσθαι.
Demosth.
8. We shall not say that we ourselves are
blameable,
οὐ γὰρ αὐτὸς γ' αἰτίας φητώ εἶναι. Demosth.
9. Each

9. Each hoping that he shall do nothing himself,

ΑΥΤΟΣ ΜΕΝ ἔδεις ἑκάστος ποιησεῖν ἐλπίζων.

Demosth.

10. He said he was ready,

ΕΦΗΝ ἑτοιμος εἶναι. Herodot.

11. Harpagus said, that he himself wrote,

Ἄρπαγος ΕΦΗΝ, αὐτὸς γράψαι. Herodot.

12. He shewed that he was an enemy to the king,

Εδείξα πολεμιος εἶναι βασιλεὺς. Polyæn.

13. Therfander said, that he also was invited,

ΕΦΗΝ δὲ ὁ Θερασινδρος, κληθῆναι καὶ αὐτὸς.

Herodot.

14. Thinking that they themselves should not be in safety,

Νομισαντες ἔδ' αὐτὸς σωθῆσεσθαι. Isocr.

15. If they should suspect that you are ungrateful towards your parents, no one would think, that when he had done you a favour, he should receive any return of thanks,

Εἰ συ (acc. c.) ὑπολάβοιμι πρὸς ὁ γονεὺς
αχαριστὸς εἰμι, ἔδεις ἀν νομισεῖα, εὐ συ
πιοῖσαι, (nom. c.) ἀποληψομαι χάρις.

Xen.

XLIII. When any necessity is signified, the Greeks make use of Verbal Adjectives, which govern a dative case of the person *by* whom any thing is to be done ; and such case as the Verbs

Verbs require from whence they are derived, of the person to whom, or thing to which, or action which is to be done.

1. It must be contended by us, i. e. we must contend,

Αγωνιζετον εγω. Xen.

2. I must be anxious,

Σπασδαζετον εγω. Eurip.

3. Ye must contend for liberty,

Συ γ' ὑπερ ἡ ελευθερια αγωνιζετον. Demosth.

4. Ye must do this thing,

Συ εἰς τοσδε πρακτεον. Demosth.

5. The saying, *Know thyself*, means, if you know your own circumstances, and what is to be done by you,

Το Γνωθι σαυτον ειμι, αν το πραγμα

Ιδης τα σαυτα, και τις συ ποιητεον. Menand.

6. Both all who speak, and ye who hear, must prefer things which are best, and will be salutary,

Και οι λεγοντες απαντες, και οι ακουοντες υμεις,

τα βελτιστα και τα σωσοντα προαιρετεον.

Demosth.

7. If they were to have done any thing base, you should have chosen death rather than this,

Ει εμελλον αισχρος τις εργατασθαι, θανατος

(acc. c.) αντ' αυτος προαιρετεον ην. Xen.

8. If you either wish that the gods should be propitious to you, you must worship the gods: or if you are willing to be be-
loved

loved by your friends, you must do good to your friends: or if you desire to be honoured by your city, you must do service to your city.

Εἴτε οἱ θεοὶ ἰλεως εἶναι σὺ βεβλομαι, θερα-
 πευτεον οἱ θεοὶ (acc. c.) — εἴτε ὑπο φί-
 λοι εὐελοιμι αγαπᾶσθαι, οἱ φίλοι (acc.
 c.) ευεργετητεον· εἴτε ὑπο πόλις ἐπιθυμῶ
 τιμᾶσθαι, ἡ πόλις (acc. c.) ωφελητεον.
 Xen.

XLIV. Participles govern the same Cases, which the Verbs do, from whence they are derived.

1. Paying attention to, not insulting the Greeks,

Θεραπευοντες, ἔχ' ὑβριζοντες οἱ Ἕλληνες. Isocr.

2. Instructing the younger men in such manners,

οἱ νεωτεροὶ τοις τὸν ἡθὺς παιδεύοντες. Isocr.

3. To praise men who have done nothing good,

ἐπαινεω οἱ μηδεις αγαθος πεποιηκοτες. Isocr.

4. Xerxes himself led it, having left his palace,

Ξερξης ηγαγον, ἐκλιπων τὴ βασιλεια. Isocr.

XLV. A Participle or Adjective by Attraction is often put in the same case as the Noun or Pronoun to which it refers, though
 the

the common mode of speaking may seem to require another case.

1. Those things which the Gods have given to men to discern when they have learned them,

*Α οἱ ἄνθρωποι ἔδωκα οἱ θεοὶ μαθήσας δι-
κρίνειν. Xen.

2. It never turned out basely nor ingloriously to any one, that he had pitied suppliants,

οὐδεὶς πώποτ' ἔδ' αἰσχροῦς ἔδ' ἀκλεῶς ἀπέβην,
οἱ ἱκέτης ἐλεήσας. Isocr.

3. Thinking themselves to be the wisest of men,

Οἰομένων εἶναι σοφώτατος ἄνθρωπος. Plato.

4. It has been ordained by fate for most men, when successful, never to be wise,

τοῖς πλείστοις εἰμαρμῇ μηδέποτ' εὖ παρτίοντες
φρονεῖν. Demost.

XLVI. A Participle is often put instead of an Infinitive Mood, particularly after Verbs of persevering, desisting, perceiving, finding, or other Verbs which may imply some affection of the mind.

1. He continued injuring indeed no one, but honouring the good, and punishing those that offended,

Διετέλεσσι ἔδεις μὲν ἀδικῶ, οἱ δὲ χρηστοὶ τιμῶ,
δὲ οἱ ἐξαρτάνοντες κολάζω. Isocr.

O

2. No

2. No one will appear to have gained this honour more nobly,
 Ουδεις φανησομαι η τιμη ετος καλλιον εκτη-
 σαιμην. Isocr.
3. No one, neither mortal, nor demi-god, nor immortal, will be found to have received the kingdom more honourably,
 Ουδεις, ετε θνητος, ετε ημιθεος, ετε αθανατος ευ-
 ρηθησομαι, καλλιον ελαβον η βασιλεια. Isocr.
4. He appears plainly to have done those things also from choice,
 Κ' εκεινο εκ προαιρεσις δηλος ειμι ποιησαι.
 Demosth.
5. I remember to have received this wealth,
 Μεμνημαι ετος διεδεξαμην ο πλετος. Lucian.
6. He was manifestly weeping,
 Δακρυω ην φανερος. Xen.
7. You are found to have done evil,
 Δρω εφύρισκομαι κακα. Soph.
8. I know that I am come to a powerful city,
 Προς πολιν επιστημι θενεσαι ηκω. Soph.
9. He appears to have been intent,
 Φαινομαι εσπινδασαι. Isocr.
10. We may continue to be most happy,
 Μαλιστα αν ευδαιμονω διαπιλοιμι. Xen.
11. I will not cease to have God for my defender,
 Θεος ε ληξω προσετης εχω. Soph.
12. I never ceased pitying ourselves truly, but thinking happy the king, and those that were with him,
 Ου ποτε επαυομην ημεις μεν οικτειρω, βασιλευς
 δε και οι συν αυτος μακαριζω. Xen.

XLVII. The Article is used to express a Reference to something that went before. To denote an emphasis and particular excellence. To mark either the origin, possession, or part, or property of a thing. To distinguish between two things set in opposition to each other. It is joined with Substantives, Adjectives, Pronouns, Verbs of the Infinitive Mood, and words Indclinable.

1. This Ismenias (of whom we are speaking) said to him, conduct me in,

Ὁ ἰσμενίας, ἀγω ἐγώ, εἶπον. Ælian.

2. The herdsman (before-mentioned) having heard these things, and having taken up the child, went the very same way back, and comes to the cottage,

Ταυτὰ ἀκούσας ὁ βόσκος, καὶ ἀναλαβὼν τὸ παιδίον, ἦτα ἡ αὐτὴ ὀπίσω ὁδὸς, καὶ ἀπικνεομένη εἰς ἡ ἐπαυλὶς. Herod.

3. They lead away the Euphræus (I was mentioning) to the prison,

Ἀπαγὼ ὁ Εὐφράϊος εἰς τὸ δεσμωτήριον. Demosth.

4. I saw these tragedians and comedians, whom you speak of,

Εἶδον, ὅς φημι, οἱ τραγωδοὶ, καὶ κωμικοὶ. Lucian,

5. The celebrated Socrates seeing the famous Alcibiades,

Ὅρων ὁ Σωκράτης ὁ Ἀλκιβιάδης. Ælian.

6. The famous Leonidas I mean him of Lacedæmon,
 Ὁ Λεωνιδῆς ὁ Λακεδαιμονίος. Ælian.
7. Æschylus the Tragedian,
 Αἰσχυλὸς ὁ Τραγῶδος. Ælian.
8. Calling him *the* benefactor, *that* good man,
 Ἀνακαλῶντες ὁ εὐεργετῆς, ὁ ἀνὴρ ὁ ἀγαθός.
 Xen.
9. Pursue pleasures (I mean) those which are
 consistent with reputation,
 Ἡ ἡδονὴ θηρεῦω, ἡ μετὰ δόξα. Isocr.
10. It is the mind which will converse with
 God,
 Ὁ νῦν ἐμὶ ὁ λαλήτων Θεός. Menand.
11. The truth sometimes comes to light, though
 not sought for,
 ————— ἐρχομαι
 Ὁ ἀληθὲς εἰς Φῶς ἐνιότ' ἔζητοῦμαι. Menand.
12. Alcibiades the Son of Clinias,
 Ἀλκιβιάδης ὁ Κλεινίας. Plato.
13. Absolute monarchies, and oligarchies are
 governed by the humours of those that
 rule : but free republics by the established
 laws,
 Διοικεῖσθαι ἢ μὲν τυραννίς, καὶ ὀλιγαρχία οἱ
 τρόποι οἱ ἐφεσθηκότες· ἢ δὲ πόλις ἡ δημο-
 κρατῶμενη ἢ οἱ νόμοι οἱ κείμενοι. Æschin.
14. To succeed well beyond desert, is often
 the occasion of thinking wrongly to the
 imprudent : wherefore to have preserved
 good things, often seems to be more dif-
 ficult than to have acquired them,
 Το εὖ περᾶν ὧσα ἢ ἀξία, ἀφορμὴ τῆ κα-
 κῆς

κως φρονεῖν οἱ ἀνοητοὶ γινομένη· διόπερ πολ-
λακίς δοκεῖ τὸ φυλάσσειν τὸ ἀγαθόν, τοῦ
κτενοῦσθαι χαλεπωτέρος εἶναι. Demosth.

15. Sudden unhappiness causes madness,

Τὸ γὰρ ἄφνω δυσυχεῖν μανία ποιεῖ. Menand.

16. The thirty (i. e. the thirty tyrants of Athens,)

Ὁ τριακοντα. Xen.

17. They transacted the affairs of the city,

Τὸ ἡ πόλις ἐπραττον. Xen.

18. Indolence and pleasures ready at hand, are
neither able to procure a good habit to
the body, nor do they create any know-
ledge worthy of account in the soul,

Αἱ μὲν ῥαδὶς ἐρχομένη, καὶ ἐκ τῆς ὡς ἀχρημα ἡδονῆς
ὅτε σῶμα εὐεξία ἱκανὸς εἰμι ἐργάζομαι, ὅτε
ψυχὴ ἐπιστημὴ ἀξιολογὸς οὐδὲ μὴ ἐμποιεῖται.
Xen.

19. To have remembrance of former evils,

Κακὰ τε πρὶν μνησθῆναι. Eurip.

XLVIII. A Noun signifying Time, and an-
swering to the question *When*, is com-
monly put in the Genitive or Dative
Case: *How Long*, in the Accusative.

Genitive.

1. Every ninth year,

Ἐτος ἑννατος, Ælian.

2. That very same night,

Οὗτος ἡ νύξ. Isocr.

3. On the very same day,

Ἡ αὐτὴς ἡμέρα. Isocr.

4. They

4. They who kept guard night and day,
Ὁ νύξ καὶ ἡμέρα ἐφυλάττον. Xen.

Dative without, and with a preposition.

5. When I had lamented him no long time,
Ἐπεὶ δακρυοῦσι κενὸς ὃ μακρὸς χρόνος. Soph.
6. In three days, and so many nights,
Ἐν τρεῖς ἡμέραι, καὶ ποσάυτος νύξ. Isocr.
7. In one day,
Ἐν ἡμέρᾳ εἰς. Soph.

Accusative.

8. The anger of those who love prevails but
a short time,
Ὀργὴ φιλεῖντες ὀλίγος ἰσχυρὸς χρόνος. Menand.
9. It behoves you to omit nothing, but as in
the present, so also for the remaining time
to be studious, and to exercise your mind,
Σοὶ δὲ προσήκει μὴδὲς ἐλλείπω, ἀλλ' ὥσπερ ἐν
ὁ παρών, καὶ ὁ ἄλλος χρόνος ἐπιμελεομαι,
καὶ ἡ ψυχὴ ἀσκεῶ. Isocr.
10. To permit not for one day,
Μὴδὲς εἴαν ἡμέρα. Isocr.
11. He postponed the decisions for a long time,
Πολυὺς χρόνος ἀνεβάλλομην ἡ διαδικασία. Xen.

XLIX. Nouns which signify space between
one place and another, are put in an Accusative
Case.

1. Ephesus is distant from Sardis a journey of
three days,
Ἐφεσος ἀπέχω ἀπὸ Σαρδεῖς τρεῖς ἡμέρας ὁδὸς.
Xen.
2. Be not reluctant to go a long way to those
who profess to teach any thing useful,

Μη κατοκνεί μακρος ὁδος πορευομαι προς οἱ
διδασκω τις χρησιμος επαγγελμαμενος. Isocr.

3. Some distant a journey of many days, and
others even of many months,

Της μεν απεχοντας παμπολλος ἡμερα ὁδος, της
δε και μην. Xen.

4. The house was distant from the palace ten
furlongs,

Απειχον τα βασιλεια ὁ οίκος δεκα σταδιος.
Ælian.

L. The Greeks use Adverbs in *θι* and *σι* to
signify *In* or *At* a place : in *δε*, *σε*, *ζε*, *Το* a place :
in *θεν* *From* a place. *Δε* is also added to the ac-
cusative cases of Substantives and Adjectives, to
signify *To* a place.

1. Inhabiting houses at Corinth,

Κορινθοθι οικιον ναιων. Hom.

2. He brought gold to Peloponnesus, not to
Athens,

Ηγαγον εις Πελοποννησος, εκ Αθηναζε. Demost.

3. He took the brasen spear from the tent,

Κλησιηθεν ανειλομην χαλκεος εγχος. Hom.

Δε is to be added to the Accusative Case.

4. To call the Greeks to an assembly,

Κηρυσσειν αγορη Αχαιοι. Hom.

5. I go to Pthia,

Ειμι φθιη. Hom.

6. They went each of them home,

Οι εβαν οικος εκαστος. Hom.

7. The Storm carried them to the sea,

Οι φερον ποντος θυελλα. Hom.

End of Part The First.

BOOKS for the Use of *Winchester* School printed for
JOHN BURDON, Bookseller, near the College, in
Winchester.

The Psalms, Hymns, Prayers, Graces, and Dulce Domum.
Price 4 pence.

Kenn's Manual of Prayers. 1s.

Doctrines of Morality and Religion taught in Texts selected from Scripture, and arranged systematically under proper Heads, 12mo. 1s.

De Diis et Herōibus Poeticis, Libellus Auctore Juvenio. 1s.

Florilegium Poeticum ex Ovidio, Tibullo, Propertio, Martiali, &c. ab omni Verborum Obscœnitare repurgatum, 12mo. 2s 6d.

Ovidii Nasonis Fastorum Libri, 12mo. 1s 6d.

Selectæ Historiæ ex C. J. Cæsare, Justino et L. A. Floro, edit. nova. 12mo. 3s 6d.

Vidæ Ars Poetica, accedit C. ex Macrobio, 1mo. 2s 6d.

M. Fabii Quintiliani, de Poetis Historicis, Oratoribus, Philosophis, Græcis et Romanis Judicium. ex Instit. Orat. Lib. X. decerptum, 12mo. 1s.

De Oratoribus five de Causis corruptæ Eloquentiæ Dialogus ex C. Tacito Selectus, 8vo. 1s 6d.

ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ ΠΕΡΙ ΠΡΟΣΕΥΧΗΣ, ΛΟΓΟΙ ΑΥΤΟΥ. 6d.

ΠΟΙΚΙΛΗ ΙΣΤΟΡΙΑ five Novus Historiarum Fabularumque Delectus ex Æliano, Polyæno, Aristotele, Dionysio Halicarn. Maximo Tyrio, Platone et Herodoto, Græcè, editio nova, 12mo. 2s,

Interpretatio ΠΟΙΚΙΛΗΣ ΙΣΤΟΡΙΑΣ Novâ Methodo Constructa, 12mo. 2s.

Homeri Odysseæ Libri, IX, X, XI, XII; Græcè, Select. edit. nova, 8vo. 2s 6d.

Ex Scriptoribus Græcis, viz. Isocrate, Demosthene, Luciano, Xenophone et Herodoto selecta, Græce, 8vo. 6s.

Part the Second of an Introduction to the Writing of Greek, being Select Sentences from Xenophon's *Cyrœpædia*, by G. J. Huntingford, A. M. Fellow of New College, Oxon. price 2s 6d. sewed.

School Books in general are sold by JOHN BURDON, with good allowances to Schoolmasters and Booksellers.